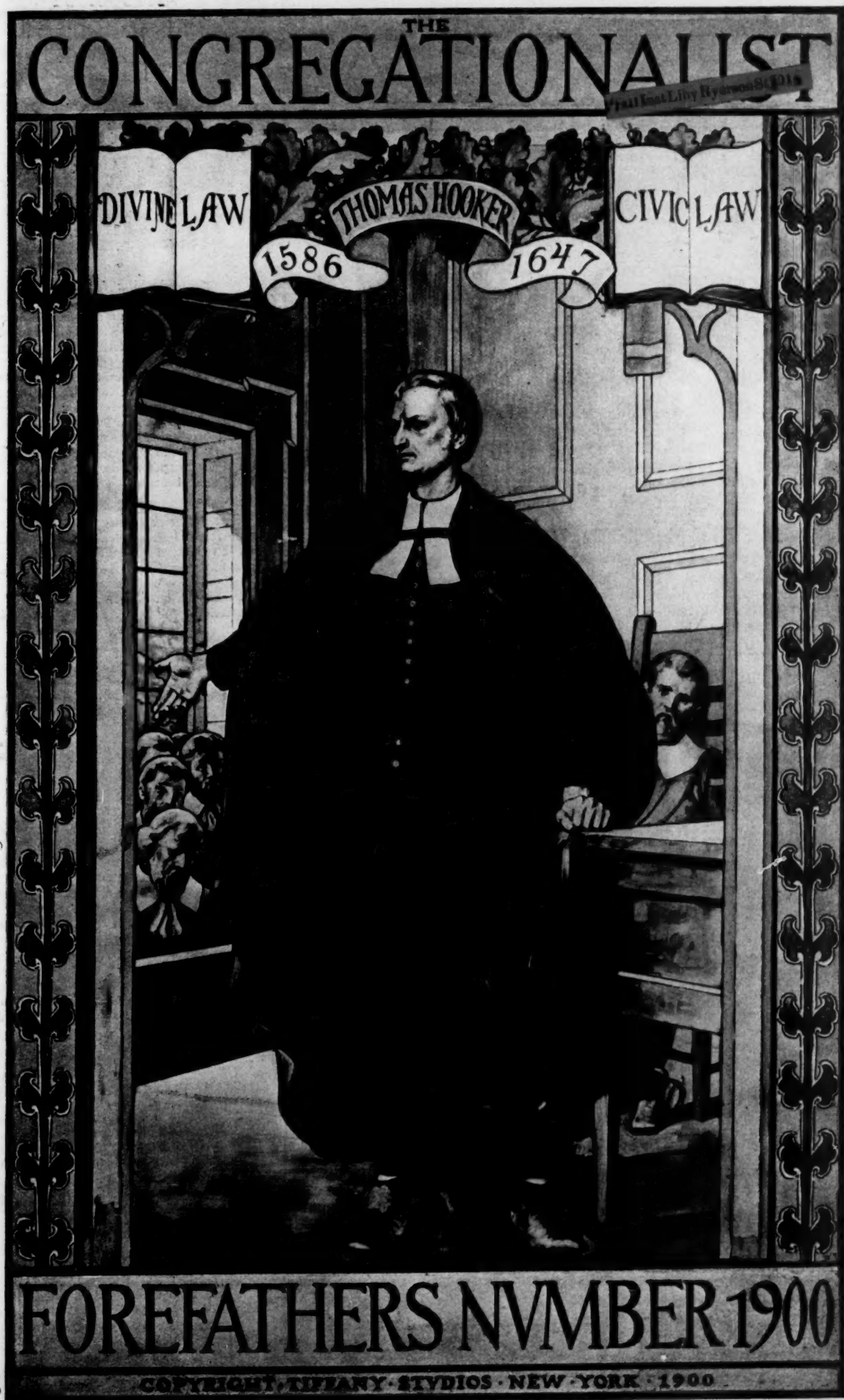


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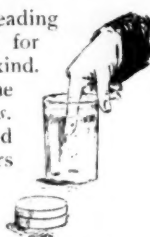
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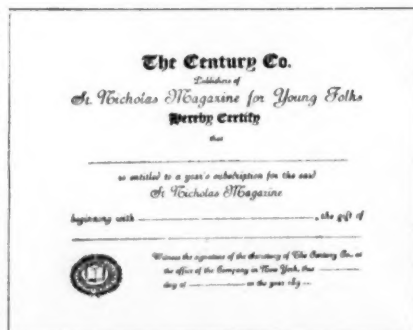
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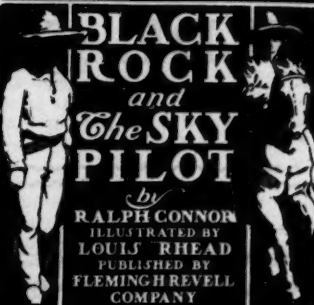
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# THE CONGREGATIONALIST

Volume LXXXV

Boston Saturday 15 December 1900

Number 50

In THE CONGREGATIONALIST for

22 DECEMBER

## Mr. Todd's Housewarming

A Christmas Story by

WASHINGTON GLADDEN

3 JANUARY

## Old Bowen's Legacy

The Initial Chapter of a Serial by

EDWIN ASA DIX

## The Christian World

Four Things  
to Live By

Truths solid and stimulating underlie all effective service. We know a prominent city church which is basing its year's work on these four great foundation principles: "The loftiness of the Christian's calling; the necessity of Bible study; the obligation of church members to constrain the world to listen to the gospel; and the wisdom of concentrated effort." Once permeate a church membership with these convictions and it will become a spiritual dynamo.

Planning for the  
Boys

Boys formed the one topic of an interesting conference at Hartford, Ct., last week held by The Men of Tomorrow, the general alliance of workers with boys. Pres. G. Stanley Hall gave a masterly address on Boyhood, Dr. Edwin J. Houston, the electrician, of Thomson-Houston fame, Dr. William B. Forbush, the originator of these conferences and Prof. F. N. Seerley led in suggesting the principles for such work, leaders in their respective fields described important formative and reformative institutions, spoke of what Hebrews, Catholics, the Y. M. C. A. and civic and summer societies are doing, the big and the little clubs found their advocates, and special attention was given to fruitful experiments in churches in the way of will training and physical activity. Drs. Samuel Hart, C. D. Hartranft, George Williamson Smith, Editor Clark of the *Courant*, and Deacon Frank S. Mason of Boston were among the participants, while the President and the governor of Connecticut sent greetings. Few, if any, gatherings of altruistic workers have left behind them better and more permanent impressions than those made by this conference. The organization of The Men of Tomorrow was made enough more formal so that it will become a bureau of information on the subject to all who

need help, and for this and for full reports of the meeting inquiries should be made of the clerk, Dr. Forbush, of Winthrop Church, Charlestown. The next meeting of the organization will be held in Boston in October, 1901.

Professor Thayer Teaching  
Episcopalians

Prof. J. Henry Thayer of the Harvard Divinity School, formerly of Andover Seminary, is substituting at the Episcopal Divinity School, Cambridge, during the illness of Professor Nash. The High Churchmen of the diocese of Massachusetts, who never lose an opportunity to criticize the Episcopal Divinity School at Cambridge because it is Broad, are now clamoring—in letters to the *Living Church*—for the bishops to discipline the responsible divinity school officials for daring to invite, as temporary lecturer even, one who, to quote "Father Frisby," will give an exegetical teaching of the New Testament that is an absolute contradiction of the teaching which "stands for the apostolic ministry 'as this church hath received the same.'" This solicitude on the part of the High Churchmen, and their desire to manage the Cambridge school, reminds one of the disposition of the English Anglicans to control not only their own voluntary schools but the board schools also. The High Churchmen have New York and Nashotah Seminaries under their grip. Let that suffice! If the exigencies of life make it necessary for the Cambridge Episcopal school to call in the ablest New Testament Greek scholar from a non-sectarian divinity school, let the High Churchmen keep their peace.

Ritualism in the  
Episcopal Church

The recent consecration of a bishop at Fond du Lac, Wis., which was illustrated in our issue of Dec. 1, appears to have been of the nature of a demonstration of power by the ritualist party in the Episcopal Church. Newspapers of that church have characterized the performance more severely than we did, and naturally, because it was not only a violation of the religious sense and of good taste, but substituted a service prepared by the bishops for the appointed service of the prayer book to which those same bishops had solemnly promised to conform. But the party which indulged in these theatrical religious antics has a voting power far in excess of its real strength in the General Convention of the Episcopal Church, and therefore is liable to give to outsiders an impression as unfavorable as it is untrue of the dignity, sobriety and reverence of the church. The *Church Standard* points out the fact that the eight dioceses represented in the Fond du Lac function include 316 clergymen and 42,405 communicants, while the diocese of New York has 388 clergymen and 67,467

communicants. But all dioceses, whatever their membership, have equal representation in the General Convention. Therefore the 318 clergymen of the ritualistic party have twenty-four representatives while the 388 clergy of the New York diocese have only four in the body which makes the laws for the church. The same disproportion holds in the lay deputies, while the bishops are eight to one. This fact should be remembered in judging the representative character of the canons of the church, and it would seem that Episcopalians must desire a more democratic organization for expressing the mind of the church and making its laws.

Baptists and the  
New Century

Baptists have joined the long list of new century commemorators, but their committee takes pains to say, in its recommendations to Baptists of America, that the great need of the time is a spiritual awakening, having which the millions of dollars and other tangible results "shall be added." At the Detroit anniversaries of last May, a committee was appointed, with Rev. Dr. Lemuel Moss as chairman, and that committee, having met in New York, urges, beside the spiritual awakening, an all day meeting for prayer and conference immediately to precede the Week of Prayer next month; an observance of the day of prayer for colleges on the fourth Thursday in January; the preaching of sermons by Baptist ministers, on the third Sunday in April, on Baptist growth and achievement, and the setting apart of one day for a celebration during the anniversaries of next May. The recommendations also advise better system in giving, an increase in missionary effort, and a better observance of the monthly prayer concert. This committee represents simply the white Baptists North, but it is believed the recommendations will be taken up and followed by the 3,000,000 white and colored Baptists of the South.

Christian Education

The part taken by Congregationalists in the education of American youth cannot be measured by any available statistics. But our Education Society is the instrument for doing a worthy share of it, and we do not remember any statement of its work which more clearly set forth what it is doing than its annual report, just issued. Three colleges are in active relation to the society—Fairmount in Kansas, Fargo in North Dakota and Rollins in Florida. The amount of property, number of students and general condition of each institution are distinctly stated. Seventeen academies also are in the care of the society, located in eleven Western states. They appear to be well situated to be feeders to colleges, well administered and providing higher edu-

cation for several hundred American boys and girls in growing communities where such privileges would otherwise be quite beyond their reach. The number of students receiving aid in training for the ministry is 138 as against 162 last year. The facts as arranged in this report are a strong inducement to givers who wish to extend to the ambitious youth of our own nation the advantages of education which they cannot have unless aid is given to them. We are not surprised that the number of churches, Sunday schools, Endeavor Societies and individuals contributing to this society is rapidly increasing. They will multiply faster if this report receives the attention it deserves. It is interesting in itself and gives convincing evidence that this important work of Christian education is being administered with wisdom, energy and economy.

#### The Proportions of Foreign Missions

The movement of Christians to evangelize the world has rapidly accumulated force during the last half of the century. Rev. E. E. Strong, editorial secretary of the American Board, has recently collected statistics which exhibit the present condition of Protestant missions. Foreign missionary societies are maintained in the United States, Canada, the West Indies, Great Britain, continental Europe, Asia and Australia. They employ 13,096 missionaries, of whom 6,739 are women; and 71,137 native laborers. There are 10,985 churches with 1,281,021 communicants; and their contributions last year were \$1,915,587. The total gifts for foreign missions last year were \$17,060,504. An examination of the statistics in detail shows an increase in nearly every particular and in most particulars a large increase over the previous year. Comparing the conditions at the end of the century with those of its beginning, when the work of foreign missions had hardly yet begun to awaken interest, is there not good reason for entering the new century with confident expectation that it will witness the triumph of the gospel of Christ throughout the whole world?

#### Co-operation in Missions

Our plea in a recent issue for one church of Christ in the Philippines has called forth many expressions of interest and approval. It is, we are assured, the desire of Protestant missionaries generally to minimize denominational distinctions so far as possible, and to co-ordinate their work. The Ecumenical Conference in New York last spring, representing the churches of evangelical Christianity throughout the world, made a declaration to that effect. The conference through its executive committee started an investigation to find out where and how practical co-operation may be advanced. The last General Assembly of the Presbyterian Church declared that "the object of the foreign missionary enterprise is not to perpetuate on the mission fields the denominational distinctions of Christendom, but to build up on Scriptural lines and according to Scriptural principles and methods the kingdom of our Lord Jesus Christ." We are convinced that there is no real obstacle to working for that object among missionaries in the

field. We believe the prevailing sentiment in the home churches is in favor of it. The chief difficulty is to be found in missionary boards, who are afraid that contributions will fall off if they do not press the denominational responsibility and opportunity. The vital hindrance to unity in foreign missions is not difference in doctrinal belief or in church government. It is simply the question of money. If it can be shown that the treasuries will be kept filled without emphasizing denominational distinctions, the missionaries will be left free to co-operate in a harmony which is practical unity.

#### Protestant Christianity in Madagascar

Convulsions from wars both internal and by foreign invasion must be counted on as factors in the progress of Christianity in heathen lands. When the French took possession of Madagascar four years ago, many of the churches were broken up and it seemed as though one of the greatest successes of the London Missionary Society was to end in failure. Very serious losses have indeed ensued. Before the outbreak of the war it was estimated that of the 4,000,000 people about 400,000 were under Christian teaching. That number has been reduced to less than one-half. But two especially valuable results have followed. The falling away of those who were not Christians in heart and life has left the churches more united than before. The Paris Missionary Society has entered heartily into the work, a notable interest in it has been aroused among French Protestants and that society now has a larger field in Madagascar than the London Missionary Society. These two societies and that of the Friends have now in their care about 900 congregations, and churches and schools are in all the principal towns. These centers of influence are giving signs of new life. Native Christians have shown their loyalty to Christ even unto death. Churches that had been destroyed by the rebels are being rebuilt. The period of restoration has begun; it is found that religious freedom may exist under French rule, and there is reason to look for a strong Christian church in Madagascar.

#### The Best Relief from India's Famine

It is much easier to get money in response to appeals for the starving in India than for Christian missions. Yet the only hope of destroying the blight of famine is through Christian faith known and accepted. The caste system makes those of superior caste indifferent to the sufferings of the lower. It makes those in need as unwilling to receive food from those of another caste as it makes others unwilling to give food through fear of defilement. Christianity breaks down the unhuman barriers of caste, so that human beings of every sort are not afraid of contact with one another. It awakens the sense of responsibility for their fellowmen in rulers who have cared nothing for them. The Hindu is a fatalist, who believes that what is to be will be, and that he is a helpless instrument in the hands of a power outside of himself. Christianity awakens his ambition, rouses up his will, makes him feel his responsibility to God for serving

his fellowmen, and kindles his love for them because they are children of God. Christian faith will give to the people of India new courage, new life and a new unity which will make great famines like that of the past year impossible. He who gives them food and drink holds out to their thirsty bodies a cup of cold water. He who gives them the gospel opens in them fountains of living water.

#### Closer Union Between Congregational Churches

Our recent remarks in reference to the world-wide wave of feeling in favor of closer union between churches are emphasized by resolutions passed last October in the New South Wales Congregational and Baptist Unions. The Congregational Union affirmed that it was "desirable that steps should be taken, if possible, to bring about a closer union between the churches of the denomination; to strengthen weak churches, promoting fellowship and co-operation, to safeguard the entrance into and status of the ministry and to deal with changes of pastorate. The motion followed one couched in similar terms passed by the Baptist Union; and in both cases committees were appointed to inquire and report. This tendency to centralization in churches of Congregational polity need not interfere with the self-sufficiency of the local church, but may do much to promote its spiritual fellowship.

#### Pointless Preaching

"What did he say? Well, I hardly know. But it was fine. He threw the doctrines overboard and then sailed straight ahead." This comment was made approvingly upon a sermon recently preached in a certain church—not one of our order. What a state of mind it reveals in both preacher and hearer! "He threw the doctrines overboard." That is, he disregarded the existence and Fatherhood of God, man's sin and need, redemption and holy example as seen in Jesus, the presence and help of the Holy Spirit, the revelation of himself by God in the Scriptures, in nature and in history, and the other vital truths of religion. "He sailed straight ahead." Whither? What breezes filled his sails? Why did he sail at all? Perhaps the preacher would repudiate this description of his sermon, but it reveals the impression left upon at least one of his congregation. It suggests the temptation which preachers sometimes feel to content themselves with glittering generalities, the blunder which they make in supposing that it is possible to preach worthily without proclaiming some real doctrine, and the fruitlessness of preaching which has no positive aim and leaves no definite impressions.

China is fortunate in having in the United States as her minister at the present time a man who can talk intelligently, even eloquently, in English, on themes which will interest chambers of commerce, academies of political science or societies of ethical culture. His address last Sunday morning before the Society of Ethical Culture was somewhat inclined to detraction of Christianity, if thereby Confucianism could be exalted, a device of polemics which we have been told by the Chinese is not unknown to Christian missionaries in discussing Confucianism. Apparently human



nature is much the same in Mongol and Caucasian. According to Wu Ting Fang Confucianism is the highest form of civilization and morality, and the world by the path of agnosticism is drifting unconsciously but surely toward Confucianism. He even goes so far as to claim that the growing desire of the nations for peace is an unconscious tribute to the teachings of Confucius. It is "unconscious," if at all. The code of morals of the Sermon on the Mount he scoffs at as never applicable to life or attainable.

## Current History

### Congress Busy and Alert

Discussion of the Ship Subsidy Bill in the Senate, in which Senator Frye of Maine has led off for the bill, indicates that the bill will probably pass there. But its fate in the House is not so certain. The Speaker of the House, who has well-nigh all power to delay legislation in which he is not interested, whether for personal or party reasons, does not favor the bill, at least in its original form, and many of the Republicans of the Interior feel similarly. It is one that strongly appeals most to men from the Atlantic and Pacific coasts with their shipyards and coasting trade, though of course the nation as a whole would gain by growth of our shipping. The contention of the opponents of the bill—and there are many of them in Congress and out, among Republicans as well as Democrats, notably so among the journalists of the country—is, that the bill now before Congress is another form of that taxation of the many for the special few which makes government an ally of special trades or industries. Of course, to the protectionist, who believes that it is by such a governmental policy that the nation has prospered and held its own against foreign competition, a demand in the interests of the ship-owning section of the country does not grate harshly. He often will admit the theoretical objections to it and wish that it were not necessary to resort to it, but still plead that the policy of other nations in the matter of tariffs and subsidies forces us to choose the suggested course. The opponent of protection in any form or of any governmental aid to industries asserts that the measure is not necessary even in self-defense, and that American skill and material resources enable us without any aid to American bottoms to compete even now with Great Britain and Germany in the building up an American merchant marine.

By passing the Grout Oleomargarine Bill the House has given the dairymen of the country a firmer grip on the butter-making industry as a source of wealth, and has forced the makers of oleomargarine, or imitation butter, to walk a straighter road in marketing their wares. The House's enactment of the legislative, executive and judicial appropriation bill carrying \$24,496,408, after only ten minutes' debate, indicates the relative importance of committee-room and hall of debate.

Of the Army Bill passed by the House, it comes out as a sort of hodgepodge, in which the opinions of experts count less than the desires of the "army ring," or the vagaries of the bucolic legislator, who, living far removed from the least defenseless portions of the country, and hardly

awake yet to the history that has been made by the nation since 1898, imagines that we can go on forever on the old basis, with undermanned forts and coast defenses and a system of administration at Washington which divides responsibility and magnifies the opportunities for waste and corruption. Neither here nor in Great Britain does it seem possible for the army to get from democracy the reconstruction and scientific organization it sorely needs, or the elimination of dead wood and red tape. Nor does Congress seem willing to assert its opinion as to the size of the army of the future, which is its constitutional duty to determine. That, under the provisions of the present bill, is to be left to the discretion of the President, Congress simply fixing a minimum and maximum point within which he is to be free to range. This may be high wisdom born of end of the century experience, or it may be due to legislators' indisposition to stand up for congressional rights. Whatever is its cause, it is significant.

### Opposition Within the Party

The opposition of Congressman McCall of Massachusetts to the enactment of the Army Bill is characteristic of the man whose plurality—the largest of any Massachusetts congressman—at the recent election showed that his expression of conscientious convictions in Congress last session had not weakened his hold on the voters of his district. "Machine" Republicans and Republican journals are trying to read him out of the party now. But it is a futile proceeding. Massachusetts once tried disciplining an honest man—Charles Sumner—because he voiced his convictions, and she has rued it ever since. Mr. McCall from the first has opposed the Philippine policy of the Administration, and men who don't agree with him honor him for his opposition. For it implies courage, self-ownership and the absence of a collar.

### Temperance History

In addition to the deliberations of the National Women's Christian Temperance Union in annual session in Washington, D. C., the week has had peculiarly interesting developments in the form of judicial decrees, congressional legislation and executive decrees bearing on the sale of intoxicants. The decision of the Massachusetts Supreme Court by which the selling of liquor in the state by licensed innkeepers between the hours of 11 P. M. and 6 A. M. is declared illegal has created consternation among the hotel-keepers and certain of their regular and transient patrons and has raised an issue which the legislature at its coming session will be called upon to face. The decision is not due to any sudden growth of opinion in favor of temperance among the judges. They simply have interpreted a law of long standing in its inevitable way, once the issue was raised, the wording and punctuation of the law being what they are. Whether the law on the statute is punctuated now as it was when enacted in the legislature is an open question. But as it stands it certainly is prohibitory within the given time limits.

The House of Representatives has passed the Army Bill with an amend-

ment introduced by Congressman Littlefield of Maine, which reads thus:

The sale of or dealing in beer, wine or any intoxicating liquors by any person in any post, exchange or canteen, or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect.

This put the House distinctly on record as favoring the abolition of the army canteen. This was passed, after debate, by a vote of 159 to 51, and was not a vote on partisan lines. Whether the Senate will assent to this amendment is an open question, but the presumption is that it will. If so, the army will return to a method of dealing with this problem which, while it is most admirable in theory, is condemned by many of the ablest and purest men in the army.

The pressure brought to bear upon the House Ways and Means Committee to favor a reduction of the tax on beer was so great that the committee succumbed to it, the result being made certain when Mr. Babcock of Wisconsin, a representative of the brewing interests of that state, was made a member of the Ways and Means Committee to fill a recently created vacancy. The committee reports in favor of a reduction of the beer tax amounting to \$9,000,000 plus. This is opposed by the President and Secretary Gage of the Treasury, as are other suggested reductions of the House committee. They feel that unless the House and the Senate resist the demand for a cut of \$40,000,000, for which the House Committee has planned, the Treasury may see its surplus change again to deficit. Certain of the more influential senators, however, contend that if a cut is to be made at all it should be made large, so as to forefend the necessity of taking up the matter of revenue for some years to come.

Reports from Manila indicate that the Taft Commission are dealing positively and thoroughly with the license problem in Manila by limiting the number of saloons, prohibiting the sale to soldiers, forbidding Sunday sales and imposing licenses on distillers, brewers and wholesale dealers. All present licenses expire in January, and then the new system will go into effect.

The unanimous vote of the French House of Deputies in favor of the prohibition of the manufacture and sale of absinth indicates the gravity of the peril which France faces owing to certain degenerate social customs.

### The Report on the Inter-oceanic Canal

One of the first great achievements of the coming century in the sphere of readjusted international politics and trade will be the construction and opening of a ship canal between the Pacific and Atlantic Oceans at some point in the narrow isthmus which joins Central with South America. That the United States as dominant factor in the North American political and commercial world, as formulator and defender of the Monroe Doctrine and as the great reservoir of wealth from which the capital necessary will come should plan to undertake this task is but natural. The report submitted to the Senate last week regarding the Nicaraguan route is made after such thor-

NEW YORK

ough investigation and by such experts that the Senate, after other preliminaries are attended to, will have little or no hesitation in choosing the proper route, costly as it may seem, the commissioners naming \$200,540,000 as the probable expense. Once negotiations with Nicaragua for title are completed and once the Clayton-Bulwer treaty has either been set aside or re-interpreted in such a way as to give us that dominating control of the canal in time of war which it is thought we need, then the Senate and House can approach the serious but relatively simpler tasks of deciding how the canal shall be financed and constructed, whether by United States army officials and engineers and the national Government or by private capitalists. We understand that already Secretary Hay and the Nicaraguan government have come to preliminary terms as to the cession of territory needed, and debate of the Hay-Pauncefote treaty relative to the future rights of Great Britain and the United States in the proposed canal is now proceeding in the Senate, with a decisive vote assigned for Dec. 13. Obviously, construction of the canal should not proceed until our relations with Great Britain in the future are determined definitely. And that will depend much upon the form in which the Senate passes the treaty. If that fails to pass in its present form, or if it is amended in a way which irritates Great Britain, the scheme will drop for a while until diplomacy can gain what the American people's desire seems to be. But it will not do to attribute all the hostility to the treaty in its present form to disinterested motives or to provincial Americanism rampant. There are vast aggregations of capital here and abroad which dread above all things the opening of a highway between the Pacific and Atlantic. Once the Nicaragua route is operated the values of the Panama stock and franchise become as naught. Cheapened ship freight rates between our own Atlantic and Pacific ports means lessened traffic and revenue for overland carriers. Last, but not least, the Pacific coast that up to 1898 was hot for the canal is now cooling off, visions of Pacific trade having come which the coast would like to keep for itself, and which it cares not to share with the South and East.

**The Status of the Negro**

The Federal Supreme Court has published its decree in the matter of the "Jim Crow" cars in the South, and it affirms the legality of the separation of the races by the common carriers. President Gompers of the American Federation of Labor, in his annual report to that body, presented at its annual session in Louisville, Ky., last week, reported that the Federation did not and would not draw race lines. He said: "Unless we shall give the Negro workers the opportunity to organize and thus place themselves where they can protect and defend themselves against the rapacity and cupidity of their employers; unless we continue the policy of endeavoring to make friends of them, there can be no question that they will not only be forced down in the economic scale and be used against any effort made by us for our economic and social advancement, but the race prejudice will be

made more bitter to the injury of all." It is a suggestive contrast of opinion.

The Washington correspondent of the Boston Transcript intimates that the conclusive argument which will lead the Republicans to bury in committee the bill recently introduced calling for a reduction of Southern representation in Congress to a ratio commensurate with the actual number of voters will be the bearing of such legislation upon the matter of aliens in the North. Superficial investigation of the matter seems to show that in certain states of the North the number of aliens who contribute to swell the population and thus the congressional representation is nearly if not quite as large as the number of Negroes in the South who are excluded by the new suffrage legislation in those states. If the inquiry now under way by Government statisticians should prove that this state of affairs is real, then the North, it is said, will let the South alone.

#### Executive Leniency and Its Results

It is often more difficult to know how to keep money after it is earned than it is to know how to earn it, and it is often more difficult for the state to deal justly with a criminal after he is convicted than it is to convict him. Justice should be tempered with mercy but the tempering process is one that calls for more wisdom than zeal. Governor Pingree of Michigan last week set free two men of former wealth and high social place recently found guilty of theft from the state, and did it on the flimsiest of excuses—so flimsy that they provoke ridicule in the country at large and wrath in Michigan. The President of the United States last week restored to his rank in the army the notorious, insubordinate officer, General Egan, with the understanding that the latter should at once retire from the active service, which he did. Either course open to the President, if followed, was sure to bring upon him criticism, which he might have avoided had Egan been dealt with severely and justly by him after the court-martial's verdict in 1898. To restore the man to his place in the army, even though but for a moment, involved dishonor on the service. To continue General Egan on with full pay, though he was under discipline, was not only absurd—as it was originally—but unjust to a subordinate who had done all Egan's work most admirably, and who will now get his place. The whole episode illustrates the wisdom of dealing squarely with an issue at the start.

#### Liquor in the Tropics

The Senate Committee on Foreign Affairs last week had before it Bishop Hartzell of the Methodist Episcopal Church, who speaks with authority on Africa, and officials of many non-sectarian and sectarian temperance societies urging that the United States join with other European Powers in making treaties which will effectually prohibit the sale of firearms, opium and intoxicating beverages to aboriginal tribes and uncivilized races the world over. As it is now we are the only great power which has withheld signature from such a treaty governing the Congo Free State. President

McKinley in his last message expressed the hope that our record in this specific matter may be made right, and it is to be hoped that the Senate will act promptly and rightly. As for the larger matter, especially as it affects us as a Power in the Pacific, now in possession of hundreds of islands inhabited by people to whom we owe it that they shall not be ruined by our vices, Senator Lodge in the Senate and Congressman Littlefield in the House stand sponsor for bills which prohibit the sale of firearms, opium and intoxicants to the natives of the islands we now own, and Congressman Gillett of Massachusetts has introduced a bill pledging the United States to prevent, so far as it can, similar traffic in other Pacific islands not possessed or controlled by civilized Powers. Petitions for the enactment of this law will have a wholesome effect.

#### Mr. Chamberlain's Day of Triumph

The 6th was a day of thunder and lightning in the British Parliament, Liberal leaders in the Commons and Lords concentrating their rain of denunciation upon Mr. Chamberlain, the colonial secretary, Lord Rosebery in the House of Lords going so far as to condemn him for his connection with corporations which have handled war contracts. Lord Salisbury, in the course of his defense of his colleague, asserted bluntly the intention of Great Britain to deny even a shred of independence to the former citizens of the republics. But on the 9th Mr. Chamberlain, when it came to his formal defense of his conduct and his statement of his constructive policy for the future in South Africa, betrayed no animosity toward his savage critics and outlined a conciliatory policy for the near future so satisfactory to the Liberal opposition that the Liberal leader in the House withdrew his amendment to the address to the throne, and the session ended with men of all parties—save the Irish—in substantial accord. Of course those who have settled once and for all that Mr. Chamberlain is a vulgar upstart without ideals and that he is supremely selfish, the seeker of war and the exponent of present day commercialism, will impute to him no higher motives in his present attitude than policy and tact. If he has done aught that is good or wise, these critics will credit it either to fear or fawning. There will be others who will credit him and Sir Alfred Milner with having courage and foresight from the first, with being intent to secure liberty under law in South Africa and as having always a disposition to grant as large a measure of self-government to the new imperial colonies as wisdom dictated. They will deny that either Chamberlain or Milner were ever so foolish—not to say wicked—as to plan for the setting up of another Ireland in South Africa, where lasting feuds might grow and fester.

Lord Roberts's farewell address to his soldiers and to the Boers as he departed from South Africa last week will aid in the pacification, for he took pains to credit the foes of Britain with a courage and devotion to ideals which Britons when most British have always admired. The Africander Congress held last week passed off more peacefully than had been



feared, the British allowing fullest expression of speech, though letting it be seen that overt acts would be punished.

**United Australia** Great preparations are being made in connection with the inauguration of the Australian commonwealth. The governor general, Lord Hopetoun, will make his official landing at Sydney Harbor, New South Wales, on Jan. 1, 1901. He will be received by the premier of New South Wales on behalf of the colony and afterwards by the mayor on behalf of the city. From the harbor he will be conducted to the Centennial Park, a spacious and beautifully laid out reserve in the vicinity of the city, in which scores of thousands will be able to witness the ceremony. In the procession to the park representatives of all the Australian states and of other nations and troops from all parts of the empire will take part. Festivities on a grand scale are being arranged. The various churches are invited to set apart Sunday, Jan. 6, 1901, as Commonwealth Sunday. A great central united religious service will be held by the Protestant churches in Sydney and united religious services also in different localities. It is safe to say that crowds will be present in Sydney during Commonwealth week such as have never before assembled in Australian history, and behind the celebrations there will be a remarkable intensity of devotion to the commonwealth and the empire. Rudyard Kipling's poem on the Old Queen and the Young Queen has been received with unbounded favor in Australia. So also have Lord Roberts's commendations of the Australian troops. And both have helped the fire of enthusiasm which will blaze out on Jan. 1, 1901.

**The Chinese Situation** Everything at Peking points to the ratification soon by all the Powers of the moderate policy for which the United States has stood from the first, which, when assented to by all, negotiations as to details will forthwith begin between Li Hung Chang and Prince Ching, acting for China, and the diplomats in Peking. That China will present counter claims for damage done by German and British punitive expeditions will not surprise. She can with all propriety and legality. The German policy as executed by Count Waldersee has been one of blunder from the first, and for our part we are glad that General Chaffee of our forces is on record as protesting against it in forcible language—language which displeased Waldersee and led him to snub Chaffee. Chaffee can suffer the reproof without losing caste with the American people or the Administration.

The alliance between Great Britain and Portugal has been formally acknowledged. Relations between Holland and Portugal growing out of happenings at Lorence Marques during the Transvaal war are strained, but not to the point of war, as has been intimated.

Germany, Austria and Russia have kindly but firmly said "Nay" to President Kruger, and he acknowledges now

the futility of his search for formal recognition, and intervention in the republic's behalf. He has been fervently welcomed by the Hollanders and has had a meeting with Queen Wilhelmina. But Holland can do nothing for him officially.

Bishop Sbarretti, whom the Cuban Catholics are endeavoring to depose because he is an Italian and not a Cuban, has issued an order threatening suspension of all priests who attend or participate in meetings held in opposition to him, whether that opposition be direct or indirect. The Cubans feel as the French Canadian Catholics in New England do. They want rulers—since they must have them—of their own flesh and blood.

Pending the organization of the Committee of Fifteen the crusade in New York has not radically changed since last we wrote. Notice was served on wealthy and aristocratic owners of disreputable houses last week that they had some legal duties and responsibilities in the matter. It is a very excellent course to take, the facts in this case illustrating why it is that some in the city who might be expected to be in favor of reform are cynical and apathetic.

### Once in a Century

Few can escape the solemnity of the impression of the passing of the old year and the entering into the new. There is a subtle sympathy among men, a common reminder of a definite period of life ended as they close its records and accounts and adjust themselves to a new date. It is a time when many are persuaded that purposes held in abeyance must be acted on at once. Evil things must be renounced, good things appropriated. In a sense life begins anew.

All these sentiments are intensified as we end the period of 100 years and enter on a new century. Men are everywhere engaged in retrospect and prospect. They feel that they are passing from one great and wonderful period of human history into another. Multitudes will have the most serious reflections of their lives during the next few days. No such opportunity will come again to those now living to examine themselves or to encourage others to offer themselves living sacrifices to God. The world is ready for the faith-filled word from inspired lips. The serious thought is quickened by the general feeling of the time. The ear is attentive. The question facing each one of us is, shall I use this one opportunity to the utmost.

Ministers are invited to a general concert of prayer each Saturday evening, and especially Dec. 29, for the revival of the work of the Holy Spirit. The proposal is being pressed in Great Britain and is urged in this country also. Why should not Christians everywhere join in this concert? You are being prayed for at that hour by your minister and by others who know you. You are included in the petitions for the whole brotherhood of Christians throughout the world. Will you not add your prayer to the great chorus of those who are prostrate before the throne of God?

Is not this the fitting occasion for every minister to make a new and complete surrender of himself to God, and to enter on a fresh advance of faith and effort to build up his kingdom? And will he not urge his people to act with him? Great movements are being planned in this and other countries to signalize the entrance into the new century by fresh effort to evangelize the world. In some respects the time is propitious. Doctrinal differences are disappearing. Prejudices that once divided followers of Christ have melted away. Many have made special offerings of money to funds for the new century. Organizations are at work to utilize the time for definite ends.

But the success of all these efforts depends on the act of each Christian offering himself to God. This must be the prominent theme of the pulpit now, and the inspiration of social prayer. And the crucial point in all this movement is in the quiet room where each one meets the Father alone. If the disciple goes into that room gladly, if he confesses his sins penitently without reserve, if he is assured of the approval of Him whom he meets there, he may be confident that the new century will witness such a revival as he is praying for.

### Divorce and Remarriage

In our Readers' Forum Bishop Codman of Maine, replying to a recent editorial in *The Congregationalist*, defends the proposed changes in the canons of the Episcopal Church which would forbid a minister to remarry any divorced person while the other party to the former marriage is still living. The discussion of questions like this, vital to the social well-being, in the Christian spirit shown by Bishop Codman must promote the co-operation of all the churches to elevate the moral standard of the community. The Episcopal Church, if it shall forbid all remarriage of divorced persons, will, as it seems to us, go beyond the ideal presented by Jesus Christ. When he described that ideal [Matt. 19: 9], which was much more severe than that then set forth in the Scriptures, his disciples remarked that if such were the obligations of matrimony "it is not expedient to marry." Jesus replied, "All men cannot receive this saying, but they to whom it is given."

The question for the church to answer is, shall it attempt to compel all men to receive this saying, or shall it limit its influence to those to whom it is given. Jesus himself said the church cannot do the first, that is, the saying cannot be an act of legislation for the whole community. The law which he proposed was this, "He that is able to receive it, let him receive it." But it is much to be desired that the church should be consistently able to recognize all marriages which the state regards as best for its well-being. The minister, the legislator and the judge are likely to co-operate if they study together the problem on its practical as well as its ideal side. Rev. Dr. C. H. Patton of St. Louis a few days ago spent several hours in court listening to testimony in divorce cases; and he is reported as approving the decisions of the judge. Before ministers can wisely legislate on marriage they need to

study the divorce court in operation as well as the gospels. For the sayings of Jesus on marriage leave no doubt that he would approve the legislation which, taking people as they are, will best prevent licentiousness, promote the peace and happiness of the home, and hold parents to legitimate responsibilities for their children.

### What Is True Christian Aggressiveness

It is not that spirit of sectarian activity which it so often has been claimed to be. Loyalty to one's own branch of the church is right and should be cultivated and illustrated, but not in ungenerous rivalry, not in disregard of the fact that other denominations, if not equally enlightened in all respects with one's own, nevertheless are essentially Christian and worthy of respect and courtesy as such.

Still less is it that spirit of arbitrary, domineering conquest which used to be exhibited two or three hundred years ago between Protestants and Roman Catholics in Europe, and until very lately has been illustrated by the latter in Spain and Mexico; which characterized the rise of Mohammedanism, and the danger of which in some parts of the world has not yet wholly disappeared. It is activity, and activity distinctly directed towards enlarging the number of Christian believers and intensifying the earnestness of their faith and their spiritual usefulness. But it works by peaceable, friendly methods. It appeals to the reason and the heart. It aims to build up piety within the soul, to reform, reconstruct and purify whatever of religious belief and purpose a man may have, rather than to destroy it, even in the hope of replacing it by something better.

Much of the best Christian aggressiveness is simply witness-bearing, although at first thought this hardly seems aggressive. But it is powerful, even if unobtrusive. It is like the mighty force of the spring sunshine which quietly, yet surely, melts the frosts out of the earth. Each is aggressive in a real sense. Each operates directly and powerfully upon its object. Neither can be disregarded. Neither fails of results.

Christian aggressiveness often must be outspoken and must engage in conflict. But more often, for most of us, its best opportunity of success lies in the exhibition in our daily lives of the spirit of sincere consecration, of unswerving devotion, of unfaltering faith, of Christlike sympathy and service. This spirit never fails to make deep and lasting impressions upon all who come within its range. It makes greater gains for Christianity than a more militant energy can possibly win.

### In Brief

We are glad in this issue to present a story by Ralph Connor and to add an author of such growing fame to our staff of story writers. We hope to have other sketches from his pen in the course of the coming year. His books, *Black Rock* and *Sky Pilot*, have attained a circulation that has put them abreast of the most successful books of the season.

Archbishop Ireland has returned from Rome charged with a message to the American peo-

ple that the Pope should be restored to his former temporal rights in Rome. Indeed! We supposed John Ireland had given up moon-beam chasing.

One result of the recent election is the adoption of a constitutional amendment in California exempting church property from taxation. That will lift burdens from many churches and enrich the state far beyond compensation for the small loss to its treasury.

The Central Presbyterian Church, New York city, Rev. Wilton Merle Smith, pastor, has four services on Sunday, at 8 and 11 A. M., and 4.30 and 8 P. M., to accommodate various groups of people. Obviously a church which does this, and which shows such flexibility and willingness to meet real needs, must have more than one man in the pastorate.

The Presbyterian committee on creed revision met in Washington last Saturday and unanimously agreed to recommend to the General Assembly that some revision or change be made in the confessional statements. It seems certain that the Presbyterian Church will have its full proportion of doctrinal discussion during the next few years.

Under the auspices of the Red Cross a unique plan has been devised to celebrate the dawning of a new century. On the night of Dec. 31, wherever possible in the United States, watch meetings are to be held, at which "greetings" to the American people from many famous Europeans will be opened and read for the first time. Further particulars will be furnished on application to the American National Red Cross, St. James Building, New York city.

Everything that Admiral Cervera has said or done since the American public first knew of him as commander of the ill-fated Spanish fleet, which met its fate off Santiago, has proved him to be a gentleman of the first quality. Hearing of the serious illness of Lieutenant Hobson in a New York hospital, the admiral has cabled from Madrid: "I am greatly afflicted to learn that the valiant Hobson is in an unhealthy state. I am praying to God to return him to health, and if he dies to receive him into his presence."

Mr. J. M. Gould of Portland, Me., father of Miss Annie A. Gould, who, with Miss Morrill, was massacred at the American Board Mission, Paotingfu, China, last July, has heard from the headquarters of the China relief expedition of the American army respecting the results of the expedition to Paotingfu which the Germans undertook. With this expedition went an American officer, Captain Grote Hutcheson of the Sixth United States Cavalry. His report is not based on testimony of eyewitnesses, but is believed to be a substantially correct account of the massacre of the Americans. He reports the fate of the women as less dreadful than had been feared.

Mt. Holyoke College, while prepared to give a warm welcome soon to Miss Woolley, the president-elect, is giving the retiring president, Mrs. Elizabeth S. Mead, many tokens of the esteem felt for her personally and for her ten years' administration of the college. Her associates in the faculty gave her a notable banquet last week, attended by the trustees and other prominent men and women from a distance. Dr. Judson Smith, president of the board of trustees, gave voice to the general feeling of appreciation. This week Wednesday the students in their turn gave a reception to Mrs. Mead. Miss Woolley, after facing the autumnal storms of the Atlantic, is equipped for service and after Christmas will enter upon her duties, made less burdensome by the faithful ministry of her predecessor, who will sail soon for Europe in accord with a long cherished plan.

### Pencilings

BY A PERIPATETIC

As I came out from the first of Dean Fremantle's lectures at Harvard a Divinity School professor said to me: "Well, he does not leave much of the Anglican Church, does he? But then that doesn't concern us, does it?" I am informed on good authority that the dean's breadth of definition of the church not only shocked the High Churchmen who were present, but was somewhat disconcerting to the Broad Churchmen. And I can well believe it. His definition of a church is a society where Christ is recognized as a supreme ruler; and it may be a society to give aid to the poor, to print books for the blind, or to purify city government. According to Dean Fremantle



DEAN FREMANTLE

there is neither Scriptural nor historical warrant for the conception of the church which makes its chief function that of worship, and he cites Jesus' example as corroborative of this contention. He holds that it was the essence of heathenism to make a differentiation between the sacred and the profane, and that consequently whenever those who have called themselves Christians have so differentiated they have reverted to heathenism. The only object of organized Christianity, according to Dean Fremantle, is to establish righteousness on the earth. Hence the historic method of the church of placing doctrine and ordinances before life and judging life by them instead of them by life he condemns. The *raison d'être* for churchgoing by one who holds this conception of the church therefore becomes a social rather than a personal or individual one.

The second lecture dealt with the Bible—a Christian Ordinance as a Means of Social Progress, and later lectures took up the Sacraments, Creeds and Preaching, etc., as ordinances with social ends. I felt, after hearing the second lecture, that, delightful as it was to see and hear a man noble in mien whom one had read, and admirable as was the spirit of the man revealed in his tones and in many of his points of view, it was not imperative that the other lectures should be heard by any who had read the man. It seemed to me that, like so many other Englishmen who come among us as lecturers, he had not given sufficient credit to us as an alert, intelligent, reading public. To illustrate. Dean Fremantle devoted his lecture on the Bible to a recapitulation of its social teachings. Some of us who heard him and most of those who will read him when the volume of lectures is published have been over that ground, if not led by Fremantle himself, then by others. What we expected was advice how to use the social message of the Bible.

When Dean Fremantle comes to preach the impression made upon you is different and more satisfactory. Freed from his manuscript and voicing his latest and most vital thought, he grips you. The catholicity of spirit of the man charms and his social passion inflames you to corresponding zeal.



## Michael McGrath, Postmaster\*

A Story by Ralph Connor

Author of "The Sky Pilot," "Black Rock," etc.

Few figures in the literary world have been more admired during the last year than Ralph Connor, whose stories of the Selkirks, embodied in the books *Black Rock* and *The Sky Pilot*, have found multitudes of readers. Some find in them many suggestions of the Bonnie Brier Bush stories. Certain it is that Ralph Connor shares with Ian Maclaren the art of writing genuine religious stories which have about them the breeziness of the world of nature and a close grip on human nature. Like John Watson, Rev. C. W. Gordon—for this is Ralph



Connor's real name—is a minister. He is now pastor of St. Stephen's Church in Winnipeg, Canada. He comes of sterling Scottish stock and was born in 1860 in the heart of a Canadian forest, where he acquired his passionate fondness for the woods and the open air. He was educated at Toronto University and took a course in theology at Knox College, after which he spent a year in Edinburgh and on the Continent. His first regular ministerial work was at Banff, in the heart of the Rockies, where for two years he ministered to a little Presbyterian church.

Some men and some scenes so fasten themselves into one's memory that the years, with their crowding scenes and men, have no power to displace them. I can never forget Ould Michael and the scene of my first knowing him. All day long I rode, driving in front my pack-pony laden with my photograph kit, tent and outfit, following the trail that would end somewhere on the Pacific coast, some hundreds of miles away. I was weary enough of dodging round the big trees, pushing through underbrush, scrambling up and down mountain sides, hugging cliffs where the trail cut in and wading warily through the roaring torrent of Sixty-mile Creek. As the afternoon wore on, the trail left the creek and wound away up the mountain side.

"Ginger," said I to my riding pony, "we are getting somewhere"—for our trail began to receive other trails from the side valleys and the going was better. At last it pushed up into the open, circled round a shoulder of the mountain, clinging tight, for the drop was sheer 200 feet, and—there before us stretched the great Fraser Valley! From my feet the forest rolled its carpet of fir-tops—dark green, soft, luxurious. Far down to the bottom and up again in waving curves it swept, to the summit of the distant

mountains opposite, and through this dark green mass the broad river ran like a silver ribbon gleaming in the sunlight.

Following the line of the trail, my eye fell upon that which has often made men's hearts hard and lured them on to joyous death. There, above the green treetops, in a clearing, stood a tall, white mast, and from the peak, flaunting its lazy, proud defiance, flew a Union Jack.

"Now, Ginger, how in the name of the empire comes that brave rag to be shaking itself out over these valleys?"

Ginger knew not, but, in answer to my heels, set off at a canter down the slope, and, in a few minutes, we reached a grassy bench that stretched down to the river bank. On the bench was huddled an irregular group of shacks and cabins, and in front of the first and most imposing of them stood the tall mast with its floating flag. On the wide platform that ran in front of this log cabin a man was sitting, smoking a short bull-dog pipe. By his dress and style I saw at once that he had served in her Majesty's army. As I rode up under the flag I lifted my cap, held it high and called out, "God save the queen!" Instantly he was on his feet and, coming to attention with a military salute, replied, with great fervor, "God bless her!" From that moment he took me to his heart.

That was my introduction to Ould Michael, as every one in the valley called him, and as he called himself.

After his fifth glass, when he would become dignified, Ould Michael would drop his brogue and speak of himself as "Sergeant McGrath, late of her Majesty's Ninety-third Highlanders," Irishman though he was.

Though he had passed his sixtieth year, he was still erect and brisk enough in his movements, save for a slight hitch in his left leg. "A touch of a knife," he explained, "in the Skoonder Bag."

"The where?"

"Skoonder Bag, forninst the walls of Lucknow—to the left over, ye understand."

"I'm ashamed to say I don't," I answered, feeling that I was on the track of a yarn.

He looked at me pityingly.

"Ye've heard av Sir Colin?" He was not going to take anything for granted.

I replied, hastily, "Sir Colin Campbell, of course."

"Well, we was followin' Sir Colin up to the belagured city when we run into the Skoonder Bag—big stone walls and windys high up and full av min, like a jail or a big distillery."

Then, like a dream from the past, it came to me that he was talking of that bloody fight about and in the Secunderabogh, where, through a breach two feet square, the men of the Ninety-third, man by man, forced their way in the face of a thousand Sepoys, mad for blood, and, with their bayonets, piled high in gory heaps the bodies of their black foes, crying with every thrust, in voices hoarse with rage and dust, "Cawnpore! Cawn-

pore!" That tale Ould Michael would never tell till his cups had carried him far beyond the stage of dignity and reserve.

After he had helped me to picket my ponies and pitch my tent, he led me by a little gate through his garden to the side door of the cabin.

The room into which we entered was a wonder for preciseness and order. The walls were decorated with prints, much-faded photographs, stuffed birds, heads of deer and a quaint collection of old-fashioned guns, pistols and bayonets, but all arranged with an exactness and taste that would drive mad the modern artistic decorator. On one side of the window hung a picture of Wellington; on the other, that of Sir Colin. To the right of the clock, on a shelf, stood a stuffed mallard; to the left, on a similar shelf, stood a stuffed owl. The same balance was diligently preserved in the arrangement of his weapons of war. A pine table stood against one wall, flanked by a home-made chair on either side. A door opened to the left into a bedroom, as I supposed; another, to the right, into what Michael designated, "My office, sir."

"Office?" I inquired.

"Yes, sir," still preserving his manual of ceremony; "her Majesty's mail for Grand Bend."

"And you are the postmaster?" I said, throwing into my voice the respect and awe that I felt were expected.

"That same," with a salute.

"That explains the flag, then; you are bound to keep that flying, I suppose."

"Bound, sir? Yes, but by no law is it."

"How, then?"

"For twenty-five years I marched and fought under that same flag," said the old soldier, dropping into his brogue, "and under it, plaze God, I'll die."

I looked at the old man. In his large dark-blue eyes shone that "fire that never slumbers"—the fire of loyal valor, with its strange power to transform common clay into men of heroic mold. The flag, the garden, the postoffice—these were Ould Michael's household gods. The equipment of the postoffice was primitive enough.

"Where are the boxes?" I inquired; "the letter-boxes, you know; to put the letters into."

"An' what wud I do puttin' them into boxes, at all?"

"Why, to distribute the mail so that you could find every man's letter when he calls for it."

"An' what would I be doin' findin' a man's letter for him? Shure an' can't he find it himself on the counter there?" pointing to a wide plank that ran along the wall.

I explained fully the ordinary system of distributing mail to him.

"Indade, 'tis a complicated system intairely," and then he proceeded to explain his own, which he described as "simple and unpretenshus" and, sure enough, it was; for the letters were

strewn upon the top of the counter, the papers and other mail matter thrown underneath, and every man helped himself to his own.

"But might there not be mistakes?" I suggested. "A man might take his neighbor's letter."

"An' what would he do wid another man's letter forby the discooshun that might enschoo?"

I was very soon to have an opportunity of observing the working of Ould Michael's system, for next day was mail day, and in the early afternoon men began to arrive from the neighboring valleys for their monthly mail. Ould Michael introduced me to them all with much ceremony, and I could easily see that he was a personage of importance among them. Not only was he, as postmaster, the representative among them of her Majesty's government, but they were proud of him as standing for all that was heroic in the empire's history; for a man who had touched shoulders with those who had fought their way under India's fierce suns and through India's swamps and jungles, from Calcutta to Lucknow and back, was no common citizen, but a man who trailed glory in his wake. More than this, Ould Michael was a friend to all, and they loved him for his simple, generous heart. Too generous, as it turned out, for every month it was his custom to summon his friends to Paddy Dougan's bar and spend the greater part of the monthly remittance that came in his letter from home. That monthly letter should be placed in the category of household gods with the flag, the garden and the postoffice. Its arrival was always an occasion for celebration—not for the remittance it contained, but for the wealth of love and tender memory it brought to Ould Michael in this far-off land.

Late in the afternoon, just before the arrival of the mail stage, there rode up the bench towards the postoffice a man remarkable even in that company of remarkable men. He was tall—a good deal over six feet—spare, bony, with huge hands and feet, and evidently possessed of immense strength. His face and head were covered with a mass of shaggy hair—brick-red mixed with gray—and out of this mass of grizzled hair gleamed two small gray eyes, very bright and very keen.

"Howly mither av Moses!" shouted Ould Michael, rushing towards him; "'tis McFarquhar. My friend, Mr. McFarquhar," said Ould Michael, presenting me in his most ceremonious style and standing at attention.

McFarquhar took my hand in his paw and gave me a grasp so cordial that, were it not for the shame of it, I would have roared out in agony.

"I am proud to make the acquaintance of you," he said, with a strong Highland accent. "You will be a stranger in these parts?"

I told him as much of my history and affairs as I thought necessary and drew from him as much information about himself and his life as I could, which was not much. He had come to the country a lad of twenty to take service under the Hudson Bay Company. Fifteen years ago he had left the company and had settled in the valley of Grizzly Creek, which empties

into the Fraser a little below the Grand Bend. I found out, too, but not from himself, that he had married an Indian woman and that, with her and his two boys, he lived the half-savage life of a hunter and rancher. He was famous as a hunter of the grizzly bears that once frequented his valley and, indeed, he bore the name of "Grizzly McFarquhar" among the old-timers.

He was Ould Michael's dearest friend. Many a long hunt had they taken together, and over and over again did they owe their lives to each other. But the hour had now come for the performance of Ould Michael's monthly duty. The opening of the mail was a solemn proceeding. The bag was carried in from the stage by Ould Michael, followed by the entire crowd in a kind of triumphal procession, and reverently deposited upon the counter. The key was taken down from its hook above the window, inserted into the lock, turned with a flourish and then hung up in its place. From his pocket Ould Michael then took a clasp-knife with a wicked-looking, curved blade, which he laid beside the bag. He then placed a pair of spectacles on his nose and, in an impressive manner and amidst dead silence, opened the bag, poured out its contents upon the counter, turned it inside out and carefully shook it. No one in the crowd moved. With due deliberation Ould Michael, with the wicked-looking clasp-knife, proceeded to cut the strings binding the various bundles of letters and papers. The papers were then deposited beneath the counter upon the floor, and the letters spread out upon the counter. The last act of the ceremony was the selecting by Ould Michael of his own letter from the pile, after which, with a wave of the hand, he declared, "Gentlemen, the mail is open," when they flung themselves upon it with an eagerness that told of the heart-hunger for news from a far country that is like cool water to the thirsty soul.

The half-hour that followed the distribution of the mail offered a scene strange and touching. The men who had received letters stood away from the crowd and read them with varying expressions of delight or grief, or in silence that spoke more deeply than could any words. For that half-hour the lonely valleys in these deep forests stood back from them, and there opened up a vision of homes far away, filled with faces and echoing with voices that some of them knew they would never see nor hear again.

But no man ever saw Ould Michael read his letter. That half-hour he spent in his inner room, and when he came out there was lingering about his face a glory as of a departing vision. The dark blue eyes were darker than before and in them that soft, abstracted look that one sees in the eye of a child just awakened from sleep. His tongue, so ready at other times, would be silent; and he would move softly over to his friend McFarquhar, and stand there as in a dream. As he came toward us on this occasion, McFarquhar said in an undertone: "It is good news today with Ould Michael," adding in answer to my look of inquiry, "His sister has charge of his little girl at home."

Ould Michael stood in silence beside his friend for some moments.

"All well, Michael?" asked McFarquhar.

"They are, that," answered the old soldier, with a happy sigh. "Och, 'tis the lovely land it is, and it's ha-ard to kape away from it."

"I am thinking you are better away from it than in it," said McFarquhar, dryly.

"Indade, an' it's thrue for you," answered Ould Michael, "but the longer y're from it the more ye love it, an' it's God bless Ould Oireland siz I," and he bore us off to celebrate.

It was useless for me to protest. His duty for the month was over; he was a free man. He had had his good news; and why should he not celebrate? Besides, he had money in his pocket, and "What would the byes think av me if I neglected to set 'em up?" And set 'em up he did for "the byes" and for himself, till I heard McFarquhar taking him to his cabin to put him to bed long after I had turned in. All through the following Sunday Ould Michael continued his celebration, with the hearty and uproarious assistance of the rest of the men, and most of them remained over night for Ould Michael's Sunday spree, which they were sure would follow.

How completely Paddy Dougan's whisky, most of which he made on his back premises, changed Ould Michael and the whole company! From being solemn, silent, alert and generally good-natured, they became wildly, vociferous, reckless, boastful and quarrelsome. That Sunday, as always happens in the mountains where there are plenty of whisky and a crowd of men, was utterly horrible. The men went wild in all sorts of hideous horseplay, brawls and general debauchery, and among them Ould Michael reigned a king.

"It is bad whisky," McFarquhar exclaimed. McFarquhar himself was never known to get drunk, for he knew his limit on good whisky, and he avoided bad. Paddy Dougan knew better than to give him any of his own home-made brew, for if after his fourth McFarquhar found himself growing incapable, knowing that he could enjoy his sixth and even carry with comfort his ninth, then his rage blazed forth, and the only safety for Paddy lay in escape to the woods. It was not so much that he despised the weakness of getting drunk, but he resented the fraud that deprived him of the pleasure of leisurely pursuing his way to his proper limit.

"It is the bad whisky" repeated McFarquhar, "and Ould Michael ought to know better than fill himself up with such deplorable stuff."

"Too bad!" I said.

"Ay, but I'll jist take him away with me tomorrow and he'll come to in a few days."

I knew enough of the life in these valleys not to be hard with Ould Michael and his friends. The slow monotony of the long, lonely weeks made any break welcome, and the only break open to them was that afforded by Paddy Dougan's best home-made, a single glass of which would drive a man far on to madness. A new book, a fresh face, a social gathering, a Sabbath service—how much one or all of these might do for them!

With difficulty I escaped from Ould Michael's hospitality and, leaving the



scenes of beastly debauchery behind, betook myself to the woods and river. Here, on the lower bench, the woods became an open glade with only the big trees remaining.

I threw myself down on the river bank and gave myself up to the gracious influences that stole in upon me from trees and air and grass and the flowing river. The Sabbath feeling began to grow upon me, as the pines behind and the river in front sang to each other soft, crooning songs. As I lay and listened to the solemn music of the great, swaying pines and the soft, full melody of the big river, my heart went back to my boyhood days when I used to see the people gather in the woods for the "communion." There was the same soothing quiet over all, the same soft, crooning music, and, over all, the same sense of a Presence. In my dreaming, ever and again there kept coming to me the face of Ould Michael, with the look that it bore after reading his home letter, and I thought how different would his Sabbath day have been had his sister and his little one been near to stand between him and the dreariness and loneliness of his life.

True to his promise, McFarquhar carried off Ould Michael to his ranch up Grizzly Creek. Before the sun was high McFarquhar had his own and Michael's pony ready at the door and, however unwilling Ould Michael might be, there was nothing for it but march. As they rode off Ould Michael took off his hat under the flag and called out:

"God save her Majesty!"

"God bless her!" I echoed, heartily.

At once the old soldier clambered down and, tearing open his coat, pulled out a flask.

"Mr. McFarquhar," he said, solemnly, "it would be unbecoming in us to separate from our friend without duly honoring her gracious Majesty's name." Then, raising high the flask, he called out with great ceremony, and dropping his brogue entirely: "Gentlemen, I give you the queen, God bless her!" He raised the flask to his lips and took a long pull and passed it to me. After we had duly honored the toast, Ould Michael once more struck an impressive attitude and called out: "Gentlemen, her Majesty's loyal forces"—when McFarquhar reached for him and, taking the flask out of his hand, said, gravely:

"It is a very good toast, but we will postpone the rest till a more suitable occasion."

Ould Michael, however, was resolute.

"It would ill become a British soldier to permit this toast to go unhonored."

"Will you come after this one is drunk?" asked McFarquhar.

"I will that."

"Very well," said McFarquhar. "I drink to the very good health of her Majesty's army," and, taking a short pull, he put the flask into his pocket.

Ould Michael gazed at him in amazed surprise and, after the full meaning of the joke had dawned upon him, burst out into laughter.

"Bedad, McFarquhar, it's the first joke ye iver made, but the less frequent they are the better I loike them." So saying, he mounted his pony and, once more saluting me and then the flag, made off with his friend. Every now and then,

however, I could see him sway in his saddle under the gusts of laughter at the excellence of McFarquhar's joke.

That was the last I saw of Ould Michael for more than six months, but often through that winter, as I worked my way to the coast, I wondered what the monthly mails were doing for the old man, and whether to him and to his friends of those secluded valleys any better relief from the monotony of life had come than that offered by Paddy Dougan's back room.

In early May I found myself once more with my canvas and photographic apparatus approaching Grand Bend, but this time from the west. As I reached the curve in the river where the trail leads to the first view of the town I eagerly searched for Ould Michael's flag. There stood the mast, sure enough, but there was no flag in sight. What had happened to Ould Michael? While he lived his flag would fly. Had he left Grand Bend, or had Paddy Dougan's stuff been too much for him? I was rather surprised to find in my heart a keen anxiety for the old soldier. As I hurried on I saw that Grand Bend had heard the sound of approaching civilization and was waking up. Two or three saloons, a blacksmith's shop, some tents and a new general store proclaimed a boom. As I approached the store I saw a sign in big letters across the front, "Jacob Wragge, General Store," and immediately over the door in smaller letters, "Postoffice." More puzzled than ever, I flung my reins over the hitching post and went in. A number of men stood leaning against the counter and piled-up boxes, none of whom I knew.

"Is Ould Michael in?" I asked, forgetting for the moment his proper name.

"In where?" asked the man behind the counter.

"The postoffice," I replied. "Doesn't he keep the postoffice?"

"Not much," he answered, with an insolent laugh. "It's not much he could keep unless it's whisky."

"Perhaps you can tell me where he is?" I asked, keeping my temper down, for I longed to reach for his throat.

"You'll find him boozing in one of the saloons, like enough, the old sot."

I walked out without further word, for the longing for his throat grew almost more than I could bear, and went across to Paddy Dougan's. Paddy expressed great delight at seeing me again, and on my asking for Ould Michael became the picture of woe.

Four months ago the postoffice had been taken from Ould Michael and set up in Jacob Wragge's store, and with the old soldier things had gone badly ever since.

"The truth is, an' I'll not desave you," said Paddy, adopting a confidential undertone, "he's drinkin' too much and he is."

"And where is he? And where's his flag?"

"His flag is it?" Paddy shook his head as if to say, "Now you *have* touched the sore spot." "Shure, an' didn't he haul down the flag the day they took the affice frum him."

"And has he never put it up again?"

"Niver a bit av it, man dear," and Paddy walked out with me in great excitement.

"Do you know he niver heard a word

till the stage druv be his dure with the mail-bag an' the tap av it an' left the ould man standin' there alone. Man, do you know, you wud ha' cried, so you wud, at the look av him; and then he walked over to the flag and hauled it down an' flung it inside the affice, an' there it's yit; an' niver a joke out av him since."

"And what is McFarquhar doing all the time?"

"Shure he's off on his spring hunt this three months; an' he thried to get Ould Michael to go along wid him, but niver a bit wud he; but I heard he'll be in today and, bedad, there he is!"

McFarquhar was torn between grief over his friend's trouble and indignation at his weakness and folly. We rode up to Ould Michael's cabin. The "office" door was locked and the windows boarded up. In the garden all was a wild tangle of flowers and weeds. Nature was bravely doing her best, but she missed the friendly hand that in the past had directed her energies. The climbing rose covered with opening buds was here and there torn from the bare logs.

"Man, man!" cried McFarquhar, "this is a terrible change whatever."

We knocked at the side door and waited, but there was no answer. I pushed the door open and there, in the midst of disorder and dirt, sat Ould Michael. I could hardly believe it possible that in so short a time so great a change could come to a man. His hair hung in long gray locks about his ears, his face was unshaven, his dress dirty and slovenly, and his whole appearance and attitude suggested ruin and despair. But the outward wreck was evidently only an index to the wreck of soul that had gone on. Out of the dark-blue eyes there shone no inner light. The bright, brave, cheery old soldier was gone, and in his place the figure of disorder and despair. He looked up at our entering, then turned from us, shrinking, and put his hands to his face, swaying to and fro and groaning deeply.

McFarquhar had come prepared to adopt strong measures, but the sight of Ould Michael, besotted and broken, was more than he could stand.

"Michael, man!" he cried, amazement and grief in his voice. "Aw, Michael, man! What's this? What's this?"

He went to him and laid his big bony hand on Ould Michael's shoulder. At his words and touch the old man broke into sobbing, terrible to see.

"Whist, man," said McFarquhar, as he might to a child, "whist, whist, lad! It will be well with you yet."

But Ould Michael could not be comforted, but sobbed on and on. A man's weeping has something terrible in it, but an old man's tears are hardest of all to bear. McFarquhar stood helpless for some moments; then, taking Ould Michael by the arm, he said:

"Come out of this anyway! Come out!"

But it was long before Ould Michael would talk. He sat in silence while his friend discoursed to him about the folly of allowing Paddy to deceive him with bad whisky. Surely any man could tell the bad from the good.

"It is deplorable stuff altogether, and it will not be good for Paddy when I see him."

"Och!" burst out Ould Michael at last, "it is not the whisky at all, at all."

"Ay, that is a great part of it, whatever."

"Och! me hea-art is broke, me hea-art is broke!" groaned Ould Michael.

"Hoots, man! is it for the p'stoffice? That was not much worth to any man."

But Ould Michael only shook his head. It was hopeless to try to make such a man appreciate his feelings. McFarquhar rambled on, making light of the whole affair. The loss could only be very trifling. A man could make much more out of anything else. Poor Ould Michael bore it as long as he could and then, rising to his feet, cried out:

"Howly mither av Moses! An' have ye no hea-art inside av ye at all, at all? 'Tis not the money; the money is dirt!"

Here McFarquhar strongly dissented. Ould Michael heeded him not, but poured out his bitterness and grief. "For twenty years and more did I folly the flag in all lands and in all climates, wid wounds all over me body, an' medals an' good conduct sthripes an'—an' all that; an' now, wid niver a word av complaint or explanation, to be turned aff like a dog an' worse."

Then the matter-of-fact McFarquhar, unable to understand these sentimental considerations, but secretly delighted that he had got Ould Michael to unbosom himself, began to draw him.

"Not twenty years, Michael."

"Twenty-foive years it is, an' more, I'm tellin' ye," replied Ould Michael, "an' niver wance-did the inimy see the back av me coat or the dust av me heels; an' to think"—

"How long was it, then, you were with Sir Colin?" continued McFarquhar, cunningly.

"Wid Sir Colin? Shure an' didn't I stay wid him all the way from Calcutta to Lucknow an' back? An' didn't I give him faithful sarvice here for twelve years—the first man that iver handled the mail in the valley? An' here I am, like—like—any common man."

These were the sore spots in his heart. He was shamed before the people of the valleys in whose presence he had stood forth as the representative of a grateful sovereign. His queen and his country—his glory and pride for all these years—had forgotten him and his years of service and had cast him aside as worthless; and now he was degraded to the ranks of a mere private citizen! No wonder he had hauled down his flag and then, having no interest in life, nothing was left him but Paddy Dougan and the relief of his bad whisky.

Against Jacob Wragge, too, who had supplanted him, his rage burned. He would have his heart's blood yet.

McFarquhar, as he listened, began to realize how deep was the wound his old friend had suffered; but all he could say was, "You will come up with me, Michael, and a few weeks out with the dogs will put you right," but Ould Michael was immovable and McFarquhar, bidding me care for him and promising to return next week, rode off much depressed. Before the week was over, however, he was back again with great news and in a state of exaltation.

"The minister is coming," he announced.

"Minister?"

"Ay, he has been with me. The Rev. John Macleod" (or as he made it, "Mag-

leod") "from Inverness—and he is the grand man. He has the gift."

I remembered that he was a Highlander and knew well what he meant.

"Yes, yes," he continued, with his strongest accent, "he has been with me, and very faithfully has he dealt with me. Oh! he is the man of God, and I hev not heard the likes of him for forty years and more."

"He could not make much of her," meaning his wife, "and the lads," said McFarquhar, sadly, "but there it was that he came very close to myself; and indeed—indeed—my sins have found me out."

"What did he say to you? What sins of yours did he discover?" I asked, for McFarquhar was the most respectable man in all the valley.

"O did he not ask me about my family altar and my duties to my wife and children?"

There was no manner of doubt but Mr. Macleod had done some searching in McFarquhar's heart and had brought him under "deep conviction," as he said himself. And McFarquhar had great faith that the minister would do the same for Ould Michael, and was indignant when I expressed my doubts.

"Man aliou" (alive), he cried, "he will make his fery bones to quake."

"I don't know that that will help him much," I replied. But McFarquhar only looked at me and shook his head pityingly.

On Saturday, sure enough, McFarquhar arrived with the minister, and a service for the day following was duly announced. We took care that Ould Michael should be in fit condition to be profited by the Rev. John Macleod's discourse. The service was held in the blacksmith's shop, the largest building available. The minister was a big, dark man with a massive head and a great, rolling voice, which he used with tremendous effect in all the parts of his service. The Psalm he sang mostly alone, which appeared to trouble him not at all. The Scripture lesson he read with a rhythmic, solemn cadence that may have broken every rule of elocution, but was, nevertheless, most impressive. His prayer, during which McFarquhar stood while all the rest sat, was a most extraordinary production. In a most leisurely fashion it pursued its course through a whole system of theology, with careful explanation at critical places lest there should be any mistaking of his position. Then it proceeded to deal with all classes and condition of men, from the queen downward. As to McFarquhar, it was easy to see from his face that the prayer was only another proof that the minister had "the gift," but to the others, who had never had McFarquhar's privilege, it was only a marvelous, though impressive, performance. Before he closed, however, he remembered the people before him, and in simple, strong, heart-reaching words he prayed for their salvation.

"Why, in heaven's name," I said afterwards to McFarquhar, "didn't he begin his prayer where he ended? Does he think the Almighty isn't posted in theology?" But McFarquhar would only reply: "Ay, it was grand? He has the gift!"

The sermon was, as McFarquhar said, "terrible powerful." The text I forget, but it gave the opportunity for an elaborate proof of the universal depravity of the race and of their consequent condemnation. He had no great difficulty in establishing the first position to the satisfaction of his audience, and the effect produced was correspondingly slight; but when he came to describe the meaning and the consequences of condemnation, he grew terrible indeed. His pictures were lurid in the extreme. No man before him but was greatly stirred up. Some began to move uneasily in their seats; some tried to assume indifference; some were openly enraged; but none shared McFarquhar's visible and solemn delight. Ould Michael's face showed nothing; but, after all was over, in answer to McFarquhar's enthusiastic exclamation, he finally grunted out:

"A great sermon, is it? P'raps it was and p'raps it wasn't. It took him a long time to tell a man what he knew before."

"And what might that be?" asked McFarquhar.

"That he was goin' fast to the devil."

This McFarquhar could not deny, and so he fell into disappointed silence. He began to fear that the minister might possibly fail with Ould Michael after all. I frankly acknowledged the same fear and tried to make him see that for men like Ould Michael, and the rest, preaching of that kind could do little good. With this position McFarquhar warmly disagreed, but as the week went by he had to confess that on Ould Michael the minister had no effect at all, for he kept out of his way and devoted himself to Paddy Dougan as far as we would allow him.

Then McFarquhar began to despair and to realize how desperate is the business of saving a man fairly on the way to destruction. But help came to us—"a mysterious dispensation of Providence," McFarquhar called it. It happened on the queen's birthday, when Grand Bend, in excess of loyal fervor, was doing its best to get speedily and utterly drunk. In other days Ould Michael had gloried beyond all in the display of loyal spirit, but today he sat, dark and scowling, in Paddy Dougan's barroom. McFarquhar and I were standing outside the door keeping an eye, but not too apparently, upon Ould Michael's drinking.

A big German from the tie-camps, who had lived some years across the border, and not to his advantage, was holding forth in favor of liberty and against all tyrannous governments. As Paddy's whisky began to tell, the German became specially abusive against Great Britain and the queen. Protests came from all sides, till, losing his temper, the German gave utterance to a foul slander against her Majesty's private life. In an instant Ould Michael was on his feet and at the bar.

"Dhrink all around!" he cried. The glasses were filled and all stood waiting. "Gentlemen," said Ould Michael, in his best manner, "I give you her gracious Majesty the queen, God bless her!" With wild yells the glasses were lifted high and the toast drunk with three times three. The German, meantime, stood with his glass untouched. When the cheers were over he said, with a sneer:



de "Shentlemen, fill ub!" The order was obeyed with alacrity.

"I gif you, 'our noble selfs,' and for de queen" (using a vile epithet) "she can look after her ownself." Quick as thought Ould Michael raised his glass and flung its contents into the German's face, saying, as he did so, "God save the queen!" With a roar the German was at him, and, before a hand could be raised to prevent it, Ould Michael was struck to the floor and most brutally kicked. By this time McFarquhar had tossed back the crowd right and left and, stooping down, lifted Ould Michael and carried him out into the air, saying, in a husky voice:

"He is dead! He is dead!"

But in a moment the old man opened his eyes and said, faintly:

"Niver a bit av it, God save"—

His eyes closed again and he became unconscious. They gave him brandy and he began to revive. Then McFarquhar rose and looked round for the German. His hair was fairly bristling round his head; his breath came in short gasps and his little eyes were bloodshot with fury.

"You have smitten an old man and helpless," he panted, "and you ought to be destroyed from the face of the earth; but I will not smite you as I would a man, but as I would a wasp."

He swung his long arm like a flail and, with his open hand, smote the German on the side of the head. It was a terrific blow; under it the German fell to the earth with a thud. McFarquhar waited a few moments while the German rose, slowly spitting out broken teeth and blood.

"Will you now behave yourself," said McFarquhar, moving toward him.

"Yes, yes, it is enough," said his antagonist, hurriedly, and went into the saloon.

We carried Ould Michael to his cabin and laid him on his bed. He was suffering dreadfully from some inward wound, but he uttered not a word of complaint. After he had lain still for some time he looked at McFarquhar.

"What is it, lad?" asked McFarquhar.

"The flag," whispered poor Ould Michael.

"The flag? Do you want the flag?"

He shook his head slowly, still looking beseechingly at his friend. All at once it came to me.

"You want the flag hauled up, Michael?" I said.

He smiled and eagerly looked towards me.

"I'll run it up at once," I said.

He moved his hand. I came to him and bending over him caught the words, "God save"—

"All right," I answered, "I shall give it all honor."

He smiled again, closed his eyes and a look of great peace came upon his face. His quarrel with his queen and country was made up and all the bitterness was gone from his heart. After an examination as full as I could make, I came to the conclusion that there were three ribs broken and an injury more or less serious to the lungs, but how serious, I could not tell. McFarquhar established himself in Ould Michael's cabin and nursed him day and night. He was very anxious that the minister should see Ould Michael and, when the day came for Mr. Macleod's

service in Grand Bend, I brought him to Ould Michael's cabin; giving him the whole story on the way. His Highland loyalty was stirred.

"Noble fellow," he said, warmly; "it is a pity he is a Romanist; a sore pity."

His visit to Ould Michael was not a success. Even McFarquhar had to confess that somehow his expounding of the way of salvation to Ould Michael and his prayers, fervent though they were, did not appeal to the old soldier; the matter confused and worried him.

One evening as we three were sitting in Ould Michael's main room, McFarquhar ventured to express his surprise at Ould Michael's continued "darkness," as he said.

"My friend," said the minister, solemnly, "it has been given me that you are the man to lead him into the light."

"God pity me!" exclaimed McFarquhar. "That I could lead any man!"

"And more," said the minister, in deepening tones, "it is borne in upon me that his blood will be upon you."

McFarquhar's look of horror and fear was pitiable and his voice rose in an agony of appeal.

"God be merciful to me! you will not be saying such a word as that."

"Fear not," replied the minister, "he will be given to you for a jewel in your crown."

McFarquhar was deeply impressed.

"How can this thing be?" he inquired, in despair.

"You are his friend!" The minister's voice rose and fell in solemn rhythm.

"You are strong; he is weak. You will need to put away from you all that causeth your brother to offend, and so you will lead him into the light."

The minister's face was that of a man seeing visions and McFarquhar, deeply moved, bowed his head and listened in silence. After a time he said, hesitatingly:

"And Ould Michael has his weakness and he will be drinking Paddy Dougan's bad whisky; but if he would only keep to the company's good whisky"—

"Man," interrupted the minister, simply, "don't you know it is the good whisky that kills, for it is the good whisky that makes men love it."

McFarquhar gazed at him in amazement.

"The good whisky!"

"Ay," said the minister, firmly, "and indeed there is no good whisky for drinking."

McFarquhar rose and from a small cupboard brought back a bottle of the Hudson Bay Company's brand. "There," he said, pouring out a glass, "you will not be saying there is no good whisky."

The minister lifted the glass and smelled it.

"Try it," said McFarquhar in triumph. The minister put it to his lips.

"Ay," he said, "I know it well! It is the best, but it is also the worst. For this men have lost their souls. There is no good whisky for drinking, I'm saying."

"And what for, then?" asked McFarquhar, faintly.

"O, it has its place as a medicine or a lotion."

"A lotion," gasped McFarquhar.

"Yes, in case of sprains—a sprained ankle, for instance."

"A lotion!" gasped McFarquhar; "and would you be using the good whisky to wash your feet with!"

The minister smiled; but becoming immediately grave, he answered: "Mr. McFarquhar, how long have you been in the habit of taking whisky?"

"Fifty years," said McFarquhar, promptly.

"And how many times have you given the bottle to your friend?"

"Indeed, I cannot say," said McFarquhar; "but it has never hurt him whatever."

"Wait a bit. Do you think that perhaps if Michael had never got the good whisky from his good friends he might not now be where he is?"

McFarquhar was silent. The minister rose to go.

"Mr. McFarquhar, the Lord has a word for you" (McFarquhar rose and stood as he always stood in church), "and it is this: 'We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.' It is not given to me to deliver Michael from the bondage of death, but to you it is given, and of you he will demand, 'Where is Abel, thy brother?'"

The minister's last words rolled forth like words of doom.

"Man, it is terrible!" said McFarquhar to me as the minister disappeared down the slope; but he never thought of rejecting the burden of responsibility laid upon him. That he had helped Ould Michael down he would hardly acknowledge, but the minister's message bore in upon him heavily. "Where is Abel, thy brother?" he kept saying to himself; then he took up the bottle and, holding it up to the light, he said, with great deliberation:

"There will be no more of you whatever!"

From that time forth McFarquhar labored with Ould Michael with a patience and a tact that amazed me. He did not try to instill theology into the old man's mind, but he read to him constantly the gospel stories and followed his reading with prayer—always in Gaelic, however, for with this Ould Michael found no fault, as to him it was no new thing to hear prayers in a foreign tongue. But one day McFarquhar ventured a step in advance.

"Michael," he said, timidly, "you will need to be prayin' for yourself."

"Shure an' don't I intrate the Blessed Virgin to be doin' that same for me?"

McFarquhar had learned to be very patient with his "Romish errors," so he only replied:

"Ay, but you must take words upon your own lips," he said, earnestly.

"An' how can I, then, for niver a word do I know?"

Then McFarquhar fell into great distress and looked at me imploringly. I rose and went into the next room, closing the door behind me. Then, though I tried to make a noise with the chairs, there rose the sound of McFarquhar's voice, but not with the cadence of the Gaelic prayer. He had no gift in the English language, he said, but evidently Ould Michael thought otherwise, for he cared no more for Gaelic prayers.

By degrees McFarquhar began to hope that Ould Michael would come to the

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light, but there was a terrible lack in the old soldier of "conviction of sin." One day, however, in his reading he came to the words, "the Captain of our salvation."

"Captain, did ye say?" said Ould Michael.

"Ay, Captain!" said McFarquhar, surprised at the old man's eager face.

"And what's his rigiment?"

Then McFarquhar, who had grown quick in following Ould Michael's thoughts, read one by one all the words that picture the Christian life as a warfare, ending up with that grand outburst of that noblest of Christian soldiers, "I have fought the fight, I have kept the faith." The splendid loyalty of it appealed to Ould Michael.

"McFarquhar," he said, with quivering voice, "I don't understand much that ye've been sayin' to me, but if the war is still goin' on an' if he's afther recruits any more bedad it's mesilf wud like to join."

McFarquhar was now at home. Vividly he set before Ould Michael the warfare appointed unto men against the world, the flesh and the devil, and then, with a quick turn, he said:

"An' He is calling to all true men, 'Follow me!'"

"An' wud He have the like av me?" asked Ould Michael, doubtfully.

"Ay, that He would and set you some fightin'."

"Then," said Ould Michael, "I'm wid Him." And no soldier in that warfare ever donned the uniform with simpler faith or wore it with truer heart than did Ould Michael.

Meantime I had, through political friends, set things in motion at Ottawa for the reinstating of Ould Michael in his position as postmaster at Grand Bend, and this, backed up by a petition which through McFarquhar's efforts bore the name of every old-timer in the valleys, brought about the desired end. So one bright day, when Ould Michael was sunning himself on his porch, the stage drove up to his door and, as in the old days, dropped the mail-bag. Ould Michael stood up and, waving his hand to the driver, said:

"Shure, ye've made a mistake, an' I'm not blamin' ye."

"Not much," said the driver. "I always bring my mail to the postmaster."

"Hurrah!" I sung out. "God save the queen."

The little crowd that had gathered round took up my cheer.

"What do ye mean, byes?" said Ould Michael, weakly.

"It means," said McFarquhar, "that if you have the strength you must look after your mail as the postmaster should."

There was a joyous five minutes of congratulation. Then the procession formed as before and, led by Ould Michael, marched into the old cabin. With trembling fingers Ould Michael cut the strings and selected his letter.

"But there'll be no more celebration, byes," he said, nor was there.

At the recent jubilee of New College, one of the best of the theological seminaries which our English Congregational brethren support, a persuasive paper was read by a distinguished alumnus on the need of the endowment of a chair of spiritual psychology.

## Resignation of Dr. F. A. Noble

Sunday morning, Dec. 2, Dr. Noble presented his resignation as pastor of the Union Park Church, to take effect as near the close of the year as is consistent with the interests of the church. Although there had been intimations of Dr. Noble's design, its actual accomplishment was a shock to his congregation. He has been in the Union Park pulpit nearly twenty-two years, and his pastorate has been one of the greatest of the century. Whether the purpose of a church be the conversion of men, or the strengthening and deepening of Christian character, or of usefulness in the world through large charities, Union Park Church under his leadership has been in the first rank. Those who understand the situation best hope that by some arrangement he may be kept in his present position, though relieved of much of the pastoral work which the exigencies of the parish demand. He could easily preach once a day, look after the midweek prayer meeting, and render such service in the city and state as the interests of the denomination require.

To him more than to any one else are the churches indebted for the organization of the City Missionary Society. As the former president of the New West Education Commission, he wrought valiantly for Utah and New Mexico. No man has pleaded more earnestly than he for the Home Missionary Society or for the work of the American Board. During his entire pastorate he has advocated with undiminished enthusiasm the cause of the colored man, and has added to duties already too great the burdens of the A. M. A. presidency. For two years he was the editor of *The Advance*. He has opened his church again and again for the annual gatherings of our great benevolent societies and for the National Council. As preacher at the anniversary of each of these societies, as a delegate to the two International Councils, as moderator of our National Council he has contributed greatly to the prosperity of the denomination. As a member of scores of local councils, of committees without number, the friend and helper of weaker churches, his advice and assistance have been of the greatest importance. The church has not yet acted upon the resignation, which will not be accepted without careful consideration. Mentally and spiritually Dr. Noble has never been able to render better service than now. Experience, ability, discipline, unwearied devotion to the cause of Christ ought not to be lost to the church simply because the freshness of youth is gone. For such men as Dr. Noble and Dr. Goodwin there should be a "ministry at large" through which the gathered wisdom of years could be made available for all the churches.

## Dr. D. K. Pearsons and Colorado College

Dr. Pearsons has just returned from a visit in Colorado Springs, where he went for his health, but embraced the opportunity to study the management, work and spirit of the college. He attended prayers in the chapel every morning and declares the service to be a most delightful one. He thinks that the young people, of whom he saw a great deal, when educated will make the new West another and a better New England. In the buildings, from the kitchens to the laboratories, everywhere he found order and enthusiasm. He listened to recitations, conferred with the professors and addressed the students publicly. The three dormitories are too small, but can and should be enlarged. The Coburn Library building, with 25,000 volumes, and the Perkins Art Building, with a chapel capable of seating 700 persons, are especially fine. One hundred thousand dollars are in the bank for the erection of an administration building, the foundations of which are to be laid immediately. Dr. Pearsons found by careful investigation that not a dollar of endowment

has ever been used for current expenses, and that not a dollar, either of principal or interest, has ever been lost through poor investments. President Slocum and his wife are doing wonders through their influence upon the students. The behavior of the students was courteous and refined. He summarizes his conclusions as follows: "Twelve years ago Colorado College had twenty-two students, one building and no endowment. It now has eight buildings, will soon have nine, and more than five hundred students, who come from the whole Rocky Mountain section of the country, including Colorado, New Mexico, Wyoming, Utah, Idaho, Montana, and to some extent from Texas, Kansas, Nebraska and Iowa. It has on its shoulders the problems of the new West, with its increasing population, its Spanish-speaking people and Mormonism. It has taken the place of moral and intellectual leadership in this section and is transforming its life. The college has done in ten years what it has taken some other colleges 100 years to accomplish."

Instead of waiting until the administration building is completed, as the conditions of his offer permit him to do, Dr. Pearsons has determined to send the college his check for \$50,000 Jan. 1, 1901. This will make the endowment \$350,000, a sum altogether too small for the work the college is compelled to do. "The Pearsons endowment fund," says President Slocum, "gave the impulse to that great forward movement in the life of the college which is taxing its resources to their utmost to continue."

## Unsolved Problems

What shall we do with our churches? Where shall we place them? How many of them shall we have? How shall we hasten forward to prominence some of our youthful yet self-supporting churches, and how shall we prevent down-town churches from becoming weak, or in any way diminishing their contributions to benevolent objects? These are a few of the questions Congregational Christians in Chicago are called upon to answer. In order to put at least half a dozen churches on their feet within a year and place them in the rank of contributing churches little less than \$50,000 are needed. With that sum the Congregational field would be covered, our seventy-five churches made at least 100, with three-fourths of them self-supporting and the mission churches not only giving the gospel to those who greatly need and appreciate it, but furnishing through their pastors and their Christian workers the best possible illustration of what a true social settlement is. Never were the spiritual harvests greater in the churches under the care of the society than during the past year. Never have they been put on shorter allowance in the way of outside assistance. But we are now at a parting of the ways. The society must manage to graduate some of the churches in whose support it has aided each year. In order to do this it must furnish them adequate equipment for the cultivation of the fields they occupy and train them in such habits of benevolence as will render them unwilling to withhold gifts for other fields more needy than their own.

Chicago, Dec. 8.

FRANKLIN.

Mr. M. E. Stone of Chicago, general manager of the Associated Press, in ending an address on News Gathering Methods before a Boston audience last week, expressed the hope that the day was dawning when the tittle-tattle of life would receive less attention in the press and when the higher and better things of the world's history would be deemed news. Mr. Stone is in a place where he can do more than any other man in the country to usher in this day.



## American History in Memorial Windows

By Rev. Isaac O. Rankin

With the growth and at least occasional consecration of wealth, art is more and more finding its most articulate opportunity of expression in our churches in the revival of beautiful stained glass windows. The taste of the time requires

or important characters or significant turning-points of God's leading in the experience of the men whom he has raised up to shape the free religious life which we enjoy. The remembrance of the Fathers was never for any age or people more wholesome and inspiring than it is for the children of the Puritans in America today.

It is, indeed, the recognition of this fact which has given us some of the more notable memorial windows of recent times. The same impulse which has brought together men and women in social groups, united by the ties of honorable ancestry, the same impulse which sends an ever-increasing "de of pilgrimage to Plymouth, Salem, Boston and other centers of the Puritan tradition, has found one of its most adequate and satisfying artistic expressions in the memorial windows which have been placed in church and other buildings at these and other scenes of Puritan history.

To the Congregational church in Plymouth, not long ago, for example, the Society of Mayflower Descendants gave one of these fine new American memorial windows. It represents the signing of that famous compact in the cabin of the Mayflower by which the social order of the new colony was determined.

The attempt to reach the Hudson had failed. First, by following too northerly a course, then by the failure of an attempt to push southward along the outer face of Cape Cod, which had nearly landed them upon the shoals, their settlement north of the cape was providentially determined. There was to be no mingling with the Dutch at New Amsterdam; there was to be no clash with the strong Narragansett Indians until the colony had grown out of its first weakness.

There were uneasy and insubordinate elements among the Mayflower passengers, and by these the change of destination was welcomed as a relief from constraint. Since the company from which they derived their right to a space of the new continent had no authority outside of Virginia, it was an apparent opportunity of license which they openly threatened to seize upon.

Then the sober purpose of the great majority of the company asserted itself. The men of John Robinson's church, tried in the fire of persecution, poverty and exile, had no mind to be cheated out of that hope of an orderly and Christian state for which they had braved the Atlantic and the wilderness. They consulted together, organized themselves under the governorship of Carver and affixed their names to the agreement of rights and duties which comes first among the great free social compacts of America.

This compact was more than a forestalling of mutiny and disorder; it was a declaration of duties, which grew into an assertion of rights. The window represents the group about the cabin table, lit from the open hatch in the deck overhead. There are strong and grave faces

of experienced and determined men, reverent toward God and observant of the rights of those in authority, with one woman seated in the foreground, suggesting that equal share of work and privation which the Pilgrim Mothers took. "We . . . having undertaken, for the glory of God and the advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the northern part of Virginia, do by these presents solemnly and mutually in the presence of God and one of another covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid." Such is their declaration of motive and design, a declaration which has found its echo in the thoughts of free Christian citizens ever since that memorable day.

Of the same spirit, though belonging with the Puritan and not the Pilgrim settlers of New England, was the Father of Connecticut, Thomas Hooker, in memory of whom a window has recently been placed in the old First or Center Church of Hartford. The principle of free government which the Mayflower Pilgrims implied in their solemn compact he both acted upon and explicitly stated. Among the founders of New England there is no greater figure than his. He was strong in conviction and in will, in grasp of thought, breadth of knowledge, power of



Tiffany Studios, New York  
Mayflower Window, Plymouth

and the builder's art supplies large window spaces, and the desire of beauty demands that they should be filled with rich and significant pictures. Nor is this demand left without adequate supply. We have now in America mastered for ourselves, by study of old work and invention of new processes, an art of glass staining comparable to that which the great Gothic builders of Europe knew. At its best our glass, in its own character, is quite as beautiful as theirs, and our churches already possess, from the designs of American artists, like LaFarge, and the workshops of American artist-manufacturers, the finest stained glass windows which the century has produced.

Naturally, too, with the attainment of something like a true perspective of our own history, many of these new and beautiful windows recall great events



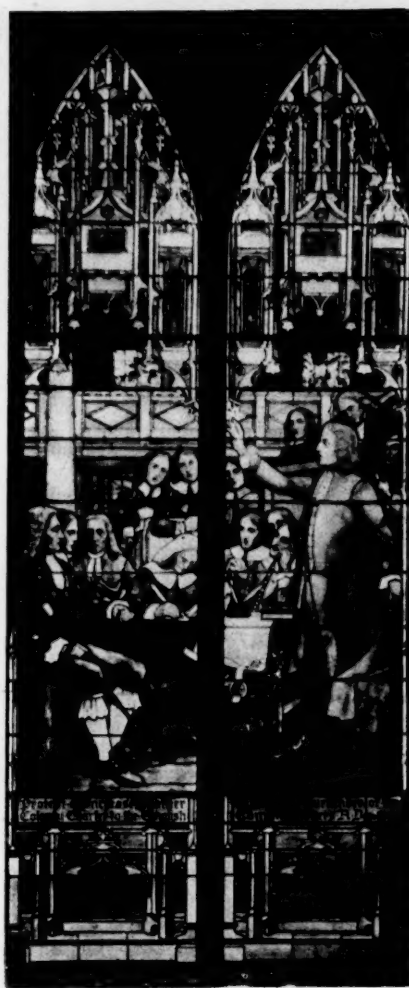
Tiffany Studios, New York  
Davenport Window, New Haven

personal influence among contemporaries and upon the development of institutions. We know him in his books, which are singularly devout, persuasive and easy to read after the lapse of more than two centuries and many changes in the idioms of religious expression. We know him as the head of a household whose atmosphere of holiness was the turning point of spiritual life of such a man as John Eliot, the apostle to the Indians. We know him as the leader of a congregation that with patient expectation waited in America for his delayed coming and followed his judgment without fear in undertaking a toilsome emigration to a new home far in the forests of the interior. We know him as the trusted counselor of the Puritan leaders, both of Plymouth and Massachusetts, but no picture of his personal appearance has come down to us.

Therefore the artist has been free to embody his own thought of the wise and stalwart Puritan leader. As he stands before us in the picture which the sunlight makes, in his Geneva gown, with his congregation about him, the inscriptions on the right and left above the pictured pulpit rightly speak both of divine and civil law. For he was not only the chosen literary defender of "the New England way" in church government, but also gave words to the thought expressed more fully, but not more clearly, afterward in the Declaration of Independence: "The foundation of authority is laid, firstly, in the free consent of the people." In priority of thought and priority of influence he might be called the father, not only of Connecticut, but also of that broad American civil and social order which has lasted so well and been so great an influence and example in the modern world. Our cover design incorporates the striking figure of Hooker and is taken directly from the artist's original drawing. The smaller picture in this article is a reproduction of the window itself. A comparison of the two will be of interest.

Fellow of Hooker, as founder and leader in the neighboring colony of New Haven, was John Davenport, first pastor of the historic Center Church. This, too, was before all else a religious company and in the first year of its settlement had no other law than that which took the Bible for its statute-book. The window which commemorates the beginning of the colony is in the present house of worship of the Center Church. It represents Davenport preaching to the colonists on the first Sunday after the landing. He stands, with Bible held against his heart and uplifted hand, under the shade of a spreading tree, while men and women of the colony, some of the men with steel caps on their heads, and one gray-headed patriarch leaning upon a musket in place of a staff, listen in reverent attitudes.

This Davenport window emphasizes the prior claim of worship and the thought that even civil government is founded in the fear and love of God. It holds up an ideal of social order. The outward form and the husk of compulsion have fallen away. Church membership has long ago ceased to be a necessary condition of participation in the control of civil affairs. The sons of the Puritans are the last who would desire to have any form of worship



Mather Window, Boston

Tiffany Studios, New York



Hooker Window, Hartford

Tiffany Studios, New York

or order of church life supported by the state, but the lesson of the essential religiousness of secular and political life—the dominance of Christ through the lives of his disciples in the social life of the community—is one which must often be held up before us.

The right of self-government in civil and religious affairs was by no means undisputed, even in New England, and in old England the attempt was made again and again to rob the colonists of their chartered privileges. The men of Plymouth, Massachusetts, Connecticut, New Haven and Rhode Island were happiest when they could be sure of neglect from the rulers of the motherland. To be let alone to work out the problems of the wilderness with the wisdom born of wilderness experience was their happiest fortune. But the ecclesiastical and governmental bigots, even across 3,000 miles of sea, were loath to let them alone.

The Restoration, with its sudden overturn of religious as well as secular authority, brought special peril to the colonies. Charles the effeminate, in the midst of his pleasant sensualities in London, claimed the right to settle the laws and destinies of pioneers who were spending their lives in establishing the power of England between the ocean and the forest 3,000 miles away. He demanded the return of the Massachusetts charter, to be revised or revoked at his royal pleasure. England, wearied out with wars and the divided counsels of the leaders of reform, lay supine at his feet. Milton was in hiding; the bones of Cromwell had been dragged in insolent triumph from their tomb. New England, the merry king believed, would cringe and obey.

A significant moment of this struggle has been chosen for illustration in a memorial window placed in the Second, or North, Church of Boston in commemoration of the 250th anniversary of the church. The window represents Increase Mather, one of the pastors of the church, urging the people not to surrender the charter to the commissioners of the king. It recalls the leadership, political as well as religious, of the early ministers of New England, when a man like Mather, who was president of Harvard College as well as pastor of the Second Church, was also the representative of the liberties of the colony in public assemblies and at the court of two successive English kings. He was at last fully recognized in that capacity by King William and was trusted by him to name the governor, lieutenant-governor and council of the colony under the new charter granted by him to Massachusetts.

Another of the great men of the early time, John Eliot, finds appropriate commemoration in the large west window placed in the Eliot Church at Newton, not far from the scene of his labors among the Indians. It shows him preaching to Indians seated under the famous South Natick oak. In him the motive of the Mayflower migration and compact, which was the underlying motive also for the best of the Puritan founders of plantations everywhere—"for the glory of God and the advancement of the Christian faith"—found practical embodiment, and his life and work have been example and incentive to the missionary efforts of the churches ever since.





Tiffany Studios, New York  
Eliot Window, Cambridge

Another interesting Eliot window may be seen in Memorial Hall, Cambridge, and represents Eliot offering the book, a most appropriate attitude for the first of the great American missionary translators. A smaller panel underneath suggests the scene depicted in the Newton window.

These are all instances of the appropriation of local history for purposes of memorial treatment, which is rarely so speakingly effective as when it is embodied in the splendor of storied glass. If they

touch some of the most interesting incidents and personalities of New England history, they by no means monopolize them or exhaust the field of commemorative material. Instead of ornament chosen at random, or often ill chosen, so that the church is bedizened like a theater with unmeaning decoration of the fresco-stencil, or gaudy stuffs of the upholsterer, suggestive of anything but reverence—instead of often repeated scenes and incidents of sacred story common to all Christians, might it not be well to explore our own annals and to commemorate the great experiences of our own church life? It is good for a congregation to feel that it has the iron of heroic achievement in its blood; and the example of devotion and self-sacrifice was never more needed than in our self-indulgent age. There are treasures of such example in our church histories, if we would only search them out and make them real by a little exercise of consecrated imagination. There are pastors who have been leaders of thought; missionaries who have been trained and educated and gone out to build Christ's kingdom in foreign lands, and perhaps laid down their lives in that high service; revivals that have changed the face of the community; schools that have been begun in faith to show large fruitage in character; holy men and women whose lives have been a blessing to the people.

And there is the common heritage of all the churches, which may fitly be drawn upon for commemoration in any of them. The Pilgrim history of England, Holland and America has several such dramatic scenes, some of which have never been adequately treated in art. Such are the parting of Robinson and the Pilgrims, the worship at sea, the signing of the compact, the worship on that December

morning on the island in Plymouth Bay, the landing, the log church on the hill with its worshipers, the death of Governor Carver, the secret burial of the dead in that first winter, the first Thanksgiving, and Winslow at the bedside of the Indian king. Boston has no monopoly of the memory of Winthrop and Mather, Cambridge none of the first college and its founders, Roxbury and Newton none of Eliot's missionary beginnings, Hartford none of Hooker's lead in Christian democracy, New Haven none of the underlying Christian thought of civil law.

Has Payson ever had a fitting memorial in Portland? Or Emmons in the place of his birth, or the place of his labors? What could make a finer group than the country pastor of the last century (Emmons, for example) with his group of students of theology about him? Have the founding of Dartmouth as an Indian school, or the work of Mary Lyon for the higher education of women, or the building of Oberlin in the wilderness ever had their due commemoration? The turning back of the tide of Unitarian defection, the rise of the temperance movement, the meeting at the haystack in Williamstown, where the new missionary fire began to burn, the sending out of the first missionaries to India and Syria, Whitman's ride that saved us Oregon, the organization of the first Christian church of Hawaii in Park Street Church, Boston, the confessions by martyrdom in Armenia and China, and hundreds of like but unknown deeds of missionary courage and devotion await their record in places where the pictured story will be a continual incentive and delight.

No better opportunity has ever been invented for a worthy memorial of the honored dead than these storied windows give to those who can afford to spend large sums in memory of their dead. Surely, in their speaking beauty of light and color, they are a better monument to one we love than the cold, dead, seldom visited and usually ugly stones in the cemetery. Cannot the beloved name be carved on the wall below, or stained upon the glass itself, as well as on the ponderous and unmeaning granite? And will it not be far more often seen and much more lovingly remembered?



Eliot Window, Newton

Redding, Baird & Co., Boston

## The Home and Its Outlook

### Fasting Changed to Feasting

(1631)

BY EDITH M. THOMAS

So long they scanned the offering  
Despair o'ershadowed fear:  
"Wrecked is the goodly vessel  
That was to bring us cheer!"

"'Tis meet we keep this fast day,"  
The Pastor said, and sighed:  
Thus, oft hath man been humbled  
For stubbornness and pride.

"And if the ship hath failed us,  
And if our stores run low,  
With purpose—O my people,  
Our God hath willed it so.

"But whatso'er your trials,  
Yield not to fear and doubt;  
Such foes within are fiercer  
Than hosts that press without.

They bowed their heads in silence—  
That sad yet faithful flock;  
And some recalled the pilgrims  
Who knelt by Plymouth Rock.

But, while the hymn was lifted,  
Which once those pilgrims sung,  
There ran about a whisper  
That stirred both old and young.

The whisper grew, and strengthened—  
Passed on from lip to lip:  
"The ship is in the harbor—  
The long-expected ship!"

Then spake once more the Pastor:  
"Ye hear the glad news;  
Thus, God can turn all fast days  
To feast days, if he choose!"

### The Father as an Example \*

BY EDWARD HERRICK CHANDLER

A boy's opinion of his father is not often formulated in words. It exists clearly enough in his own mind, however, and dominates all other opinions he may hold. According as his father is to him an ideal to be followed or a warning to be shunned, he will seek intimacy or estrangement from him. And this effort will affect his whole character. By reason of his slowly-formed opinion he will be susceptible to his father's example to an extraordinary degree, or he will be indifferent to it beyond all reason.

The point is that it is the opinion, fixed by years of intimacy, that counts in the boy's life rather than specific impressions of occasional deeds and words. A father's example will, in consequence, be all the more effective for good or for evil because it is interpreted by a fixed opinion, which has not been formed in a day.

Girls are more apt to idealize their fathers and to be their devoted admirers through thick and thin. The father has all the greater responsibility toward his daughter, for it is always the basest of treacheries to repudiate a confiding love.

Many men foolishly imagine that their children are molded more by command than by example. The reverse is invariably true. Commands fall about many children's ears as harmlessly as the cracks of a whip about the head of a trick horse trained to pay no attention to

them. Fathers who have not themselves learned to obey undertake to crack the whip of paternal authority over their children. But if a child happens to know that his father does not himself respond either to a superior's voice or to the call of duty within, he will not see the necessity of a different attitude on his own part. There is a hollow ring in his father's tones which means a lack of real power. Often a man tries to conceal the weakness of his personal influence over his children by the peremptoriness of his orders. Nevertheless, the children always know.

In matters requiring bodily self-control how futile are words of command or advice! The real command and advice is the father's own power to control himself. Men who weakly give up to habits of self-indulgence are sure to find their children inattentive to their wisest advice in these matters. But a father who has kept the body in subjection to the spirit and is ever able to set himself to "the day's work" with all his might has little need of long sermons or repeated commands. There is power going forth from him at all times which stimulates his children to master themselves.

A father whose mental habits are worthy of imitation is not compelled to be continually driving his children to their books. But a superficial cock-sureness of opinion on his part will soon breed its deserved contempt. You can fool all children some of the time and some children all of the time in matters of intellect, but a father who thinks that without genuine intellectual attainment he can pass forever with his children as a wise man will some day be unpleasantly surprised. Humility of intellect and modesty of opinion are virtues of the highest quality. They are lacking oftentimes because of some shallow-minded father's inordinate vanity.

No home can have the right atmosphere without the grace of a perfect courtesy pervading it like a subtle perfume. The father is very largely responsible for the presence of this grace. Who but he is to show the right example of chivalry to women? A mother will find it difficult to persuade her boys to respect her if the father fails to show his gallantry. Suppose the mother enters the room when the father and sons happen to be seated in the most comfortable chairs, who shall rise and offer her a seat? If the father never offers, the son will look upon chivalry to women as only one more of those burdens which sons have to bear at home, to be thrown off as soon as they are grown men. The deference the father pays to his wife will often be the measure of the deference his son pays to women in general.

So in all the finer qualities of character there will be found in the children indications of the father. If these qualities are in him they will at least know about them and will, probably, possess them. But lacking these qualities in himself, he cannot force them, by any process, into his children. If they acquire them at all they will derive them from other persons. Life begets life.

Religion, being a matter of life, can be transmitted from a religious father. But an occasional visit to church for a Sunday school festival or on Easter Sunday by an irreligious man will not succeed in producing religious children. When the men are not in the churches on Sunday their sons, grown beyond the age of compulsion, are certainly not likely to be there in their fathers' places. If a man's religion is indicated by his preference for a Sunday newspaper rather than for the dignified worship of God, his son's religion may be found in his worship of a sportsman's club and a "century run." Fathers who, in these days of the elective system, declare with an air of superiority that they will not keep their children in the religious leading strings with which they themselves were bound, might well remember to their parents' credit that those parents were always ready to go themselves wherever they wished their children to follow. It was the custom in the past for parents to say: "Come with us, for your good." There is no improvement in the modern father's word, "Go and get any good you can, but don't bother me." Fathers must live the higher life with their children in order to lead them even into a bare appreciation of such a life.

One of the secrets of a father's influence is to be found in the possession of the quality of companionableness. But this demands constant insight into the growing child's life with its ever changing characteristics. Fathers are usually prevented from living with their children for more than a few hours in each twenty-four. And too often they utterly neglect the opportunity given even in this short period. Their children, therefore, while they respect and even love them, prefer some one else's company as more congenial. It requires effort for the father to get fully into the spirit of his child's life. But if he does not make the effort, he must expect to see himself shut out from the select circle of his child's most intimate friends.

Many a grown-up son or daughter, especially one who has had advantages of culture not possible to the parents, finds himself in a different world of thoughts and ideals from that of his parents. What shall happen as the result? Usually an estrangement which is never overcome. Mr. James Lane Allen has given a most forcible picture of such a condition in *The Reign of Law*. The saddest part of it for David, in that story, was his father's utter unwillingness to make any effort to understand him. There are many Davids, and if their fathers continue to refuse them the right to the wider point of view brought by culture, there will be nothing left for them to do but to leave their homes and find among those not of their own kind the most sympathetic and true friends.

Friendship between father and child, deeper than all other friendships, will make it possible for the father's example to be of the utmost importance. But any shadow of mutual distrust will destroy for a child any value in his father's example, however worthy it may be.

\*Second in the series on *The Father's Responsibilities*.



## Closet and Altar

*Let all those that have put their trust in Thee rejoice, let them ever shout for joy.*

This, then, is the third great grace of primitive Christianity—joy in all its forms; not only a pure heart, not only a clean hand, but, thirdly, a cheerful countenance. I say joy in all its forms, for in true joyfulness many graces are included; joyful people are loving, joyful people are forgiving, joyful people are munificent.—*John Henry Newman.*

The gracefulness, the wit, the unfailing cheerfulness—qualities so remarkable but so much overlooked in our Saviour's life.—*Florence Nightingale.*

To make habitual war on depression and low spirits, which in one's early youth one is apt to indulge in, is one of the things one learns as one gets older. They are noxious alike to body and mind and already partake of the nature of death.—*Matthew Arnold.*

We would go singing, singing,  
Along our pilgrim road;  
While love and hope upwinging  
Haste to our fixed abode.

Joy for the world's salvation  
Wrought amid sins and fears;  
Man's glorious consummation  
Shining beyond our tears.

Songs in the room of sighing,  
Joy in despite of woe;  
On God's good care relying  
That leads us as we go.

Light of the world's dark story!  
Jesus, thy name we praise.  
Thou art the Lord of Glory,  
The brightness of our days.

—I. O. R.

The sight of all others most touching, most ennobling, is that of a man or woman whom we know to have suffered, perhaps to be suffering still, yet who still carries a cheerful face, is a burden to no friend, nor casts a shadow over any household—perhaps quite the contrary. Those whose own light is quenched are often the light-bringers.—*D. M. Craik.*

I can't forget for one moment that man is being saved—the wonder and glory and joy of it fill and glorify all things. No one could forget it or care in his secret heart about anything else who once believed it.—*James Hinton.*

O Thou that givest good cheer, help us to sing for joy of heart in all the days of our pilgrimage. Lead us by thy Good Spirit through all perplexities and trials until the purpose of earth's life is accomplished in us and thou bringest us to thy home on high with everlasting joy. Shine in our darkness with a light that grows as we draw near our home. Help us to keep a cheerful courage in trying experiences and to be full of cheer in the small annoyances and sufferings of ordinary days. May none think wrongly of the happiness of faith through our unchristian gloom or faithless despondency. And may we have grace to thank thee for the little pleasures and sustainings of our daily life. Through Jesus Christ our Lord. Amen.

## Naming Colonial Babies

Alice Morse Earle's delightful book, "Child Life in Colonial Days," emphasizes in its chapter on Babyhood the perils of childhood in the early days of New England. The christening of a child alone was a serious menace to life and health; and if the extraordinary names given to them were not exactly afflictions, they would certainly be regarded by us now as handicaps.

From the moment when the baby opened his eyes on the bleak world around him, he had a Spartan struggle for life; half the Puritan children had scarce drawn breath in this vale of tears ere they had to endure an ordeal which might well have given rise to the expression "the survival of the fittest." I say half the babies, presuming that half were born in warm weather, half in cold. All had to be baptized within a few days of birth, and baptized in the meeting-house; fortunate, indeed, was the child of mid-summer. We can imagine the January babe carried through the narrow streets or lanes to the freezing meeting house, which had grown damper and deadlier with every wintry blast; there to be christened, when sometimes the ice had to be broken in the christening bowl. On Jan. 22, 1694, Judge Samuel Sewall, of Boston, records in his diary:

"A very extraordinary Storm by reason of the falling and driving of Snow. Few women could get to Meeting. A Child named Alexander was baptized in the afternoon."

It is an interesting study to trace the underlying reason for naming children many of the curious names which were given to the offspring of the first colonists. Parents searched for names of deep significance, for names appropriate to conditions, for those of profound influence—presumably on the child's life.

Rev. Richard Buck, one of the early parsons in Virginia, in days of deep depression named his first child Mara. This text indicates the reason for his choice: "Call me Mara for the Almighty hath dealt very bitterly with me. I went out full and the Lord hath brought me home empty." His second child was christened Gershom; for Moses' wife "bare him a son and called his name Gershom, for he said I have been in a strange land." Eber, the Hebrew patriarch, called his son Peleg, "for his days were divided." Mr. Buck celebrated the *Pelegging*, or dividing of Virginia, into legislative districts by naming his third child Peleg. Many names have a pathos and sadness which can be felt down through the centuries. Dame Dinely, widow of a doctor or barber-surgeon who had died in the snow while striving to visit a distant patient, named her poor babe Fathergone. . . .

The children of Roger Clap were named Experience, Waitstill, Preserved, Hopestill, Wait, Thanks, Desire, Unite, and Supply. Madam Austin, an early settler of old Narragansett, had sixteen children. Their names were Parvis, Picus, Piersus, Prisemus, Polybius, Lois, Lettice, Avis, Anstice, Eunice, Mary, John, Elizabeth, Ruth, Frelove. All lived to be three-score and ten, one to be a hundred and two years old. Edward Bendall's children were named Truegrace, Reform, Hoped for, More mercy, and Restore. Richard Gridley's offspring were Return, Believe, and Tremble.

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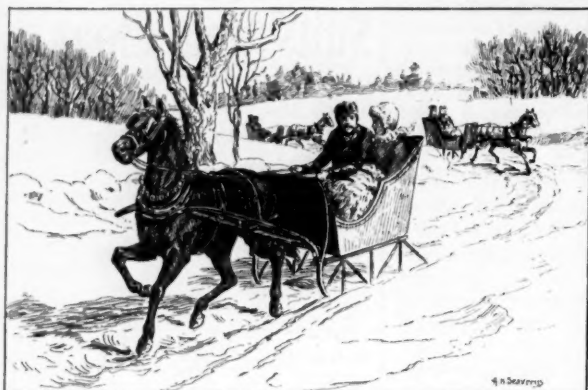
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## The Conversation Corner



She will say, O dear, the children are here, Bring a pie for every one.

Over the river and through the wood,  
Now grandmother's cap I spy!

Hurrah for the fun! Is the pudding done?  
Hurrah for the pumpkin pie!

That woman was a Child, sure enough, or she never could have written those verses! They will surely interest all our young old folks. The picture in illustration of the old-

But all such inscriptions were doubtless first found upon samplers. Do the children know what a sampler was? A piece of canvas, on which the girls of olden time wrought with silk, in cross-stitch and hem-stitch and queen-stitch and divers other stitches, their name and residence, the alphabet, the numerals, with occasional poetical effusions and artistic additions in the shape of trees and flowers. It was an indispensable accomplishment for a young lady's complete education. A lady friend has just laid a sample sampler on my table, with contents something like this:

A B C D E F G H I J K L M N O P Q R  
A B C D E F G H I J K L M N O P Q  
a b c d e f g h i j k . . . 1 2 3 4 5 6 7 8 9 0

Martha R—'s Sampler Wrought in the 14th year of her age at Ward A D 1827

Here is another dating back to 1733:

Elizabeth P— is my name,  
With my needle I wrought the same,

with an elaborate figure of herself, and a lot of chickens around her under a tree.

These are from Connecticut and New Hampshire:

Help me, O God, my needle so to employ  
That I a competency may enjoy.  
Mary Ann H— born 1802 wrought 1812.

Sally H— is my name,  
And English is my nation,  
Lyndeborough is my dwelling place,  
New Hampshire is my station.

Still another from ancient South Danners in Essex County:

Jesus Permit thy gracious name to stand  
As the first effort of an infant's hand  
And while her fingers o'er this canvas move  
Engage her tender heart to seek thy love  
With thy dear children let her share a part  
And write thy Name thyself upon her heart.  
These flowers will fade and lose their grace  
As will the beauty of thy face  
Then store thy mind with charms that last  
And will endure when beauty's past.  
Fanny M— aged 10 yrs. 1821.

The following quotation comes to mind as we look upon the painstaking work of these long-ago and (to us) unknown maidens:

Whatever thou wast or art,  
Thou speakest to my heart,  
To work some humble part  
Upon time's canvas vast,  
In colors that shall last  
When centuries are past.

The oldest sampler in America is that which lies beside Captain Myles Standish's sword in the Pilgrim Hall at Plymouth. It was wrought by the old warrior's only daughter, and dated in 1653. She must have died soon after, for the father died in 1656, leaving this touching direction in his will: "If I die att Dux-borrow my body to be layed as neare as conveniently may be to my . . . dear daughter Lora Standish." I spent a long time the other day in trying to find the copy made at Plymouth, or any other copy, but in vain. An hour later I took up by merest accident a book in a Boston bookstore, and found it in full:

Lorea Standish is my name.  
Lord guide my hart that I may doe Thy will;  
Also fill my hands with such convenient skill  
As may conduce to virtue void of shame;  
And I will give the glory to Thy name.

By the way, that book (Garrett's *Pilgrim Shore*, Little, Brown & Co.), with its beautifully illustrated accounts of Pilgrim towns, would be the best kind of a Christmas present for our intelligent young Cornerers! [This paragraph is exclusively for the Old Folks!]

Mr. Martin

JUST before the Thanksgiving recess, a little boy ran home from school, exclaiming, "The teacher is going to tell us about the *Mildreds* this afternoon!" "The *Mildreds*—who are they?" "Why, they are the *Mildreds*—they came from another country—they came on the Mayflower!" The children were learning the connection of our New England festival with Pilgrim history. We will keep up the lesson in this "Forefathers' number" by printing an old Thanksgiving poem, specially called for by a western correspondent.

Can you tell me where I can get a copy of Lydia Maria Child's "Flowers for Children," published many years ago? Or can any one give me the full poem in that book, beginning,

Over the river, and through the wood,  
To grandfather's house we go.

Jacksonville, Ill.

J. W. C.

The book has long been out of print, but is in the Congregational Library. Six verses of the poem are in Whittier's *Child Life*. The original title was "The New England Boy's Song about Thanksgiving Day."

Over the river and through the wood,  
To grandfather's house we go;  
The horse knows the way to carry the sleigh  
Through the white and drifted snow.

Over the river and through the wood,  
To grandfather's house away!  
We would not stop for doll or top,  
For 'tis Thanksgiving Day!

Over the river and through the wood,  
O how the wind does blow:  
It stings the toes and bites the nose,  
As over the ground we go.

Over the river and through the wood,  
With a clear blue winter sky,  
The dogs do bark and children hark,  
As we go jingling by.

Over the river and through the wood,  
To have a first-rate play—  
Hear the bells ring, ting-a-ling-ding,  
Hurrah for Thanksgiving Day!

Over the river and through the wood,  
No matter for winds that blow,  
Or if we get the sleigh upset  
Into a bank of snow.

Over the river and through the wood,  
To see little John and Ann;  
We will kiss them all and play snow-ball,  
And stay as long as we can.

Over the river and through the wood,  
Trot fast, my dapple grey!  
Spring over the ground like a hunting hound,  
For 'tis Thanksgiving Day!

Over the river and through the wood,  
And straight through the barnyard gate;  
We seem to go extremely slow,  
It is so hard to wait.

Over the river and through the wood,  
Old Jowler hears our bells;  
He shakes his pow with a loud bow-wow,  
And thus the news he tells.

Over the river and through the wood,  
When grandma sees us come,

fashioned sleigh-ride is taken, by courtesy of the author, from Mr. Lincoln's *Deserted Farm House*, a poem about old times (in New Hampshire), noticed some time ago in *The Congregationalist*. I suppose "the children" are in another team, coming "over the river and through the wood" in the background! But our Despot Foreman says that in his young days in Maine, "Uncle Reuben"—I think that was the name—used to bring his eleven children—I think that was the number—to "grandfather's house" on an ox-sled. That would have been a jolly lot, surely, but how could the bells ring "ting-a-ling-ding" on an ox-team? [Eleven is all right, but it was Uncle Samuel.—D. F.]

Dear Mr. Martin: Does any one know the origin of this little rhyme?

Molly Barnes is my name,  
England is my nation,  
Concord is my dwelling place,  
Christ is my salvation.

This is found in an old Bible published in 1732, and I would be delighted if any Cornerer would also rise up and claim "Molly Barnes" as an ancestress. She married a certain Samuel Averill and this little rhyme in her Bible is almost the only clue to her. How old is the rhyme? Is it not of English origin? Has it not also been used in schoolbooks with a less pious conclusion? I am sure I have seen it there, and sometimes with the study most abhorred furnishing a basis for the last line, as, for instance, "History is my 'bomination!'" I'm not quite old enough for a Cornerer, but you see I can ask questions as fast as either!

Detroit, Mich.

A. B. D.

To accommodate this correspondent we will not put up our sign, *For the Old Folks*, this week. Her question is one of interest to old and young alike, and will bring out a custom which goes back to the Foremothers, whose day we celebrate!

I cannot answer the genealogical part of Miss B.'s question. Concord records have no Molly B., except a Mary Ann, born in 1808, so that England was not her nation. The Molly B.'s of Marlboro and North Brookfield did not marry Samuel Averill. The rhymes about hated studies were common in old school-books. A familiar specimen will be remembered by the Old Folks—perhaps some of them wrote it themselves!

Multiplication is vexation,  
Subtraction is as bad,  
The Rule of Three doth puzzle me,  
And Fractions make me mad.

A Middleton lady sends me this, copied from—an ancient tombstone!

Catharine S— is my name,  
New England is my nation,  
Middleton is my dwelling place,  
And Christ is my salvation.



## The Strenuous Life\*

### XI. Its Responsibilities

By REV. A. E. DUNNING

If Jesus Christ were here in the flesh, what would be his message to his disciples about to enter the twentieth century? We may find it wrapped up in an old parable. It was spoken by him on the eve of a great crisis. He was on his last journey to Jerusalem, the holy city where the Jews expected that the Messiah would appear. His disciples believed that he was the Messiah, and they thought he was on his way to establish his kingdom in Jerusalem. Their minds were directed to the event anticipated, which contained as much to excite their wonder as is contained in the new century before us. Jesus fixed their attention on their own responsibilities in respect to the kingdom, rather than on its splendors and honors. He would tell us, as he told them:

1. *Do business with the capital intrusted to you.* In this parable each one had an equal amount with all the others. In the parable of the talents [Matt. 25: 14-30], different sums were distributed to different men. The parable of the pounds, told for a specified reason [v. 11], refers to the powers and possessions which every man has of body, mind and spirit, which he holds in trust. Each one going into the new century must use these powers to advance the kingdom of God.

A new period of time brings to us a new sense of responsibility. The world is taking account of stock today and making plans for the future. The newspapers are describing what the old century has done and what it has put into the hands of those who are passing into the new. We have a great access of knowledge over what our fathers had. Our understanding of the universe, the world we live in and ourselves, in kind and degree, far exceeds theirs. We have railroads where they had oxen and horses, swift steamships where they had sailing vessels, telegraphs and telephones where they had nothing. We have means of communication with all the world; we trade with and come in daily contact with peoples of whom they knew little or nothing.

The message of Jesus is, "Trade ye herewith till I come." All these new things are ours for a purpose—to build up the kingdom of God. We are not only to sell goods to Japan and China and the Pacific Islands and to furnish to their peoples the comforts of civilization at good prices, but we are to make it our business to make men Christlike—brown men, black men, yellow men, in all lands. They are all our neighbors in a sense made new by modern inventions.

2. *Take account of the opposition.* The presence of Jesus Christ was an intrusion, in the view of the Jews, both into their church and state. His principles interfered with their ambitions. They were glad when they had put him out of the way, and they could not abide the thought that he would ever return. Christian ideas are unwelcome now to many whose interest in trade is intense. They want to sell opium to China, liquor to

Africa and the Philippines, dynamite to Boxers. They don't want missionaries around where they are doing business. "It disturbs trade," they say. "Leave these people alone to enjoy the religion they have and to buy our goods at our prices." It will cost much for us to trade as Christ commands us, that is, to make use of all these new opportunities to build up the kingdom of God in the world and to overcome opposition at home. But that opposition will surely be overcome [v. 27].

3. *Expect graduated rewards.* Though the servants have each the same capital to start with, they have various degrees of success. Perhaps the results depend on ability, perhaps on diligence. But those who do business are to be found in all walks of life—serving in homes, teaching in schools, trading on the exchange, guiding locomotives and steamships, preaching the gospel. But their business has one end—bringing to perfection the kingdom of God. The time of their employment varies. Some will work only the first day of the new century; some will toil till past its meridian. But each will give in his account when he is summoned, and his summons will be to him the coming of Christ. The disciples thought he would go up to Jerusalem and immediately bring about a revolution and establish the kingdom he had foretold. They died without seeing their expectations fulfilled. Jesus taught them that the period would be long before his kingdom would be perfected [Matt. 25: 19], and that their business was trading, not predicting. The one thing certain is that each will render his account.

4. *Regard idleness as a curse.* The servant who did not trade had his excuses, such as men urge still for doing nothing in the kingdom of God. He had not squandered what he had received, but had kept it carefully. He was no prodigal son. He returned the pound to its owner. He was afraid to do business with it because of the risks of losing it, and because he knew its owner would make large demands for increase. It seemed to him the most creditable thing to guard what he had, rather than put it out at interest. He had more confidence in the stocking than in the bank.

The master, taking him on his own ground, pronounced his life a failure. He did know that he was expected to do business with his pound. He did know that he was a servant and that his time and abilities belonged to his master. He had not wasted his pound, but

he had kept it from being used and had wasted himself. He was pronounced good for nothing, and his pound was taken away and put into hands that would use it.

The new century is bringing us great opportunities and with them great risks, both personal and national. Some would limit their obligations to living upright lives and minding their own affairs. They are anti-expansionists, individual and national. What is it to us, they say, that human beings are enslaved in Africa and that thousands of native Christians are murdered in China? It will cost precious American lives and much heavier taxes to establish righteousness and peace in the world. We also have dangerous elements in our own land which ought to be controlled. There are great risks in attempting to set the world right.

It is true that the kingdom of God can be advanced only by self-sacrifice and at cost of treasure and blood. But no risk is so great as refusing to take risks that lie in our path of progress. We may lose our pound by trading with it. We shall certainly lose it if we wrap it in a napkin. The new century calls for men willing to take risks for the kingdom of God and wise to know how to win large advantage in taking them. It wants brave men who hold their lives and possessions most dear but valuable only as they can be used to serve men as God would have them. Are we such men? Is the United States such a nation? Then we shall do our part to make the nation and ourselves ready to give an account when the Master of men comes, that he may know how much every man has gained by trading.

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\* The Sunday School Lesson for Dec. 23. Text, Luke 19: 11-27. International Lesson, Parable of the Pounds.

## The Literature of the Day

### Recent Colonial Literature

Like the two or three years just preceding it, the closing year has been characterized by the issue of a distinct body of volumes inspired by the life and manners of the American colonies a century and a quarter, or more, ago. Some have been novels—such as Miss Johnston's *To Have and to Hold*, Mr. Stephens's *Philip Winwood*, Miss Mackie's *A Georgian Actress* and Mrs. Goodwin's *The Head of a Hundred*. Some have been biographical—like Mr. Taylor's *Roger Ludlow*, Professor Wilson's *George Washington* and Dr. Love's *Samson Occam*. Others have been portrayals of characteristic scenes or conditions of colonial social life—like Miss Wharton's *Salons Colonial and Republican*, Geraldine Brooks's *Dames and Daughters of Colonial Days* and Helen E. Smith's *Colonial Days and Ways*. Mrs. Earle's *Stage Coach and Tavern Days* also deals largely with the colonial period, Mr. Garrett's *The Pilgrim Shore* was inspired by colonial memories, and juvenile books, too many to be named and chiefly stories, also treat of colonial people and events.

Apart from other kinds of attractiveness each of these volumes possesses large interest because of its colonial flavor. There were a largeness and freedom, a simplicity and dignity, a virile force and activity in the colonial times which fascinate us of today, in spite of the undeniable primitiveness and even rudeness of those same times in some respects. Indeed it is a fair question whether the gentle graces and stately but not burdensome usages of cultivated life were not more in evidence then than in our modern and supposedly superior society. Moreover, so many of us are descended from colonial families, and have heirlooms which have come down to us from them, that we cannot help being interested in whatever concerns them. And the historic and antiquarian spirit has been kindled to such activity of late in the nation at large that colonial reminiscences find an ever-increasing circle of listeners or readers.

If it be asked how far such volumes as those just named are truly historical, a guarded reply must be given. Such books as Miss Wharton's and Miss Earle's, as well as the avowed biographies, are based upon conscientious studies of facts, are fortified by citations and illustrations, and may safely be trusted, unless there be evidence of error in particular statements. But the novelist cannot be held to the same standard. A certain license is allowed him. It is sufficient for his purpose, and all which the reader has the right to demand, that he reproduce as faithfully as possible the atmosphere, so to speak, of the colonial period; that he be true to history in important matters of fact and do not disregard possibilities, or even probabilities, in his deductions from them.

Of course such novelists differ in their results. Their works exhibit differences of natural ability, of painstaking in research, and of skill in shaping plots and in comprehending and expressing the

spirit of the once living men and women whom they attempt to describe. But, as the rule, they have succeeded reasonably well. The evident family resemblance of their writings proves that independent study of generally similar types and conditions has led them to the same fundamental conception of what the colonists and their life were like. And it is well worth while that this conception should be given to the world.

The colonial life undeniably had grave faults. Its conditions often were narrow and hampering. Its spirit at times was singularly illiberal. Its religion too often was intolerant. Its intellectual life at the best was but embryotic. It yielded too readily to the tyranny of superstition. Its manners were not free from coarseness.

Yet it was a protest and a struggle in behalf of liberty. It was a sturdy, even if sometimes inconsistent, endeavor after political equality and justice. It dwelt much in thought upon the eternities, and many of the errors of its social and religious life were but the exaggeration, not the disregard, of virtues. Its superstition was not peculiar to itself and was less prevalent and potent than in the older civilizations of Europe. In a word, its life represented, probably more nearly than any other then being lived upon earth, the honest effort to illustrate, and no small success in illustrating, the highest ideals known to humanity. Such a life could not fail to be, as it certainly was, not only picturesque and rich in interest, but also in many ways suggestive of instructive lessons for all time and all men to come.

### Mr. Howells at His Best

Anything more uniformly and unqualifiedly delightful in its way than Mr. Howells's latest publication, *Literary Friends and Acquaintances*,\* would be hard to find. The book is a gallery of portraits but he who accompanies the visitor and explains them thereby supplies one of the most distinct and attractive of them all—his own. The style of genial, chatty, almost confidential, intercourse which Mr. Howells adopts is peculiarly suited to such a work. He is familiar with no loss of dignity and freely communicative with no forgetfulness of proper boundaries.

He tells of his first visit to New England, his early impressions of literary New York, and then of his life and friends in Boston and Cambridge. He found the ready, hearty welcome, which, in spite of its alleged chilliness, Boston always has had for a deserving stranger who has sought it, and he soon penetrated permanently into the inner circle of literary chieftains. Longfellow, Lowell, Palfrey, Emerson, Dana, Ticknor, Aldrich Holmes, Mrs. Howe, Mrs. Spofford, and others became his friends and, some of them, his intimates.

In these pages he talks both of places and people. To one who knew the Boston and the Cambridge of twenty to forty years ago, his chapters bring back the

\* Harper & Bros. \$2.50.

past as the eye knew it with most enjoyable distinctness. But of course it is the glimpses of Lowell, Longfellow, Holmes and the others in their free and easy moments and in the exhilaration of their mutually stimulating intercourse, which afford most pleasure. Here, for example, are a few sentences which tell much of Lowell's character and life:

Lowell was seen in very few Cambridge houses, and in still fewer Boston houses. He was not an unsocial man but he was not a society man. He loved chiefly the companionship of books, and of men who loved books; but of women generally he had an amusing diffidence; he revered and honored them but he would rather not have them about. . . . There never was a more devoted husband, and he was content to let his devotion to the sex end with that. He especially could not abide difference of opinion in women; he valued their taste, their wit, their humor, but he would have none of their reason. . . . He fulfilled his obligations to his fellowmen as these sought him out, but he had ceased to seek them. He loved his friends and their love, but he had apparently no desire to enlarge their circle. . . . His life at Elmwood was of an entire simplicity. . . . Summer and winter he sat there among his books, seldom stirring abroad by day except for a walk, and by night yet more rarely. He went to the monthly mid-day dinner of the Saturday Club in Boston; he was very constant at the fortnightly meetings of his whist-club, because he loved the old friends who formed it; he came always to the Dante suppers at Longfellow's, and he was familiarly in and out at Mr. Norton's, of course. But, otherwise, he kept to his study, except for some rare and almost unwilling absences upon university lecturing [pp. 225-7].

In these words also he speaks of Prof. F. J. Child:

He was a poet in his nature, and he wrought with passion as well as knowledge in the achievement of as monumental a task as any American has performed. But he might have been indefinitely less than he was in any intellectual wise, and yet been precious to those who knew him for the gentleness and the goodness which in him were protected from misconception by a final dignity as delicate and inviolable as that of Longfellow himself. At one such time when the shadow which must sometime darken every door, hovered at ours, he had the strength to make me face it and try to realize, while it was still there, that it was not cruel and not evil. It passed, for that time, but the sense of his help remained. Like Lowell, he spent his summers in Cambridge, and in the afternoon, you could find him digging or pruning among his roses with an ardor which few caprices of the weather could interrupt. . . . He graced with unaffected poetry a life of as hard study, of as hard work, and as varied achievement as any I have known or read of; and he played with gifts and acquirements such as in no great measure have made reputations [p. 252-5].

These specimen snap-shots illustrate the fidelity and the interest of Mr. Howells's pages. Yet, as we have said already, it is he more than any other whom they reveal, and it is a pleasant, winsome impression which is made.

### Francis Parkman\*

This is the biography of a hero and Mr. Charles H. Farnham has told his story well. Parkman belongs upon the short and honored list of those who practically have accomplished the impossible. One of the most successful and distinguished among historians, the story, now well

\* Little, Brown & Co. \$2.50.



known, of his dogged fight with his disabilities until he neutralized them is retold here with touching simplicity and seems more amazing than ever. Mr. Farnham knew Parkman personally and somewhat intimately and has written at once sympathetically and discriminately.

He has not pursued the ordinary chronological method but has studied his subject's growth and success in character and work. Parkman's preparation is considered first, then his personality in his work, and then his moral development. This renders the impressions left uncommonly distinct. Seldom does a biographer throw the individuality of his subject into so clear and satisfying a light. There is no softening of roughnesses, no apology for peculiarities, but only an honest effort to show the man and the author just as he was. And we see him, see him clearly and feel that we know him with considerable comprehension.

Parkman as early as his college days determined to write the history of the French and Indian struggles in Canada and our own Northwest, and thenceforth devoted his life to that aim until he had accomplished it. Although practically blind, and for years sick and feeble almost unto death, his iron will enabled him to collect material, to master and arrange it, and to write, often only in widely separated periods of but a few minutes each, the picturesque and scholarly productions which bear his name. There are few other examples in all history of such a triumph of will power over bodily ailments and adverse conditions of many sorts.

Mr. Farnham's biography shows the enthusiastic, painstaking, scrupulous author, but even more the retiring, moody, brusque indomitable man, who nevertheless could be as genial as he often seemed unsympathetic, and who, in the teeth of a life-long battle with affliction and pain, bore himself with undaunted gallantry to the end. It is pitiful that such a man should have had no clear and comforting Christian faith—he assented to his sister's characterization of him as "a reverent agnostic"—but he was a model of that loftiness of character which we associate with the noblest men of the ante-Christian centuries. He lived a useful and honorable life and his friend has told the story of it well.

### The New Books

\*\*\* In some cases, books announced in this department will be reviewed editorially later.

#### RELIGION

**Principles of Religious Education.** Introduction by Rt. Rev. H. C. Potter. pp. 292. Longmans, Green & Co.

A series of ten lectures delivered in St. Bartholomew's Church, New York city, in 1899, under the auspices of the Sunday School Commission of the Episcopal diocese of New York. These lectures are disappointing so far as the lecturers attempt to discuss the Sunday school as an institution. But some of them, by experts on the science of teach-

ing, are of great value. Those which may most easily be skipped are by clergymen, who discuss at length how to use the school to make children into Churchmen. Perhaps the most instructive lecture is by Prof. W. J. Hervey on The Preparation of the Sunday School Teacher; the most interesting is by Pres. G. Stanley Hall on The Religious Content of the Child Mind; and the most helpful to Bible study is by Prof. R. G. Moulton on The Study of the Bible as Literature. The two lectures on The Use of Biography and Geography in religious instruction are richly suggestive.

**Forward Movements of the Last Century.** By A. T. Pierson. pp. 421. Funk & Wagnalls Co. \$1.50.

The Oxford Movement, the Keswick Movement, the organization of Christian young people, the Student Volunteer Movement, the development of missions of all sorts, city evangelization, woman's special work, work for sailors, etc.—these and a number of others are the themes which Dr. Pierson

Emphasizes the significance of the second word in John 3: 16. A strong presentation of extreme theological conservatism blended with sincere and earnest longing to save souls. Without indorsing some of the positions taken, one may gladly commend the general spirit and value of the book. The author is a Baptist minister apparently at the South.

**Practical Portions for the Prayer Life.** By C. A. Cook. pp. 377. F. H. Revell Co. \$1.25. Offers a text of Scripture and one or two appropriate meditations or suggestions, chiefly drawn from contemporary or recently active preachers of the evangelical type. A stimulating work. Tastefully printed and bound.

#### BIOGRAPHY

**Henry Barrow.** By F. J. Powicke, Ph. D. pp. 363. London. James Clarke.

**Letters of Thomas Edward Brown.** Edited by S. T. Irwin. Two vols. pp. 240, 248. E. P. Dutton & Co. \$4.00.

The letters do not reveal so much of a man as the introductory memoir describes. Brown evidently was a stimulating and not soon forgotten teacher, and, especially, a genial, original, lively and entertaining acquaintance. He was deservedly and exceptionally popular among his friends, but apparently did not have, or care to have, a large circle of them. Mr. Irwin tells us that he was a great teacher and intimates that he was almost, if not altogether, great in poetry and otherwise. But the most which the letters justify is the verdict that he must have been a more than commonly interesting man to those who learned to know him well, or who met him casually when he was in certain moods. These volumes are fresh and at times sparkling. But their contents appeal chiefly to the writer's acquaintances. If a portrait of Mr. Brown had been introduced it would have added greatly to their interest.

**James B. Eads.** By Louis How. pp. 120; Benjamin Franklin. By P. E. More. pp. 139. Houghton, Mifflin & Co. 75 cents.

Two excellent volumes of the Riverside Biographical Series. terse and crisp yet full enough, generally discriminating and eminently readable. The career of Franklin is well known. That of Mr. Eads deserves to be and affords a fine example of sturdy achievement in the teeth of discouragements.

#### FICTION

**Richard Yea and Nay.** By Maurice Hewlett. pp. 410. Macmillan Co. \$1.50. Richard Cœur de Lion is the hero. His character and career are described picturesquely. But his alleged vacillation does not impress the reader strongly enough to justify the title. The style is peculiar for a certain abruptness. The tale is very dramatic and even tragic, but its strength lies in the remarkable distinctness and individuality of the several actors. It is a romantic, exciting story with much of beauty and pathos and more of rugged power.

**The Red Men of the Dusk.** By John Finemore. pp. 328. J. B. Lippincott Co. \$1.50.

A stirring story of adventure and love in England nearly 250 years ago. Perils are heaped up for the hero's encountering, but he wins over or through successfully. An uncommonly fresh, animated romance.

**That Mainwaring Affair.** By A. M. Barbour. pp. 362. J. B. Lippincott Co. \$1.50.

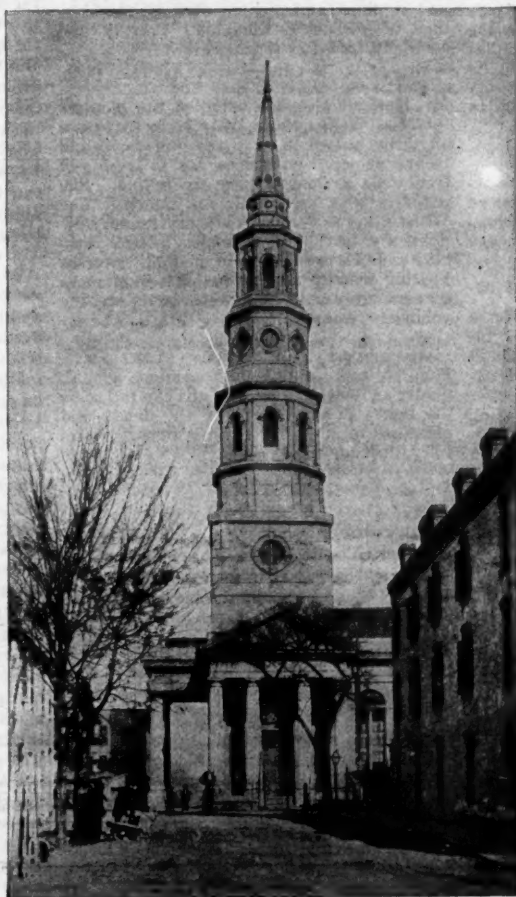
An intricate plot involving much detective work in unveiling a crime. Not first-rate in construction but sufficiently well put together to interest. Fairly well written. Quite readable and suited for journeying.

**The Girl without Ambition.** By Isabel I. Robson. pp. 267. Cassell & Co. \$1.25.

A bright story for girls. Sensible, inspiring and inculcating wise views of life. The vicissitudes described are such as often occur, and the reader will find herself encouraged to enjoy life and make the most of it in the highest sense.

**Uncle Terry.** By C. C. Mann. pp. 365. Lee & Shepard. \$1.50.

Shows more ability in depicting individuals



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G. P. Putnam's Sons.

From Historic Towns  
of the Southern States.

ST. PHILIP'S CHURCH, CHARLESTON

discusses with his usual fervor. He is a conceded representative of one, and an important, type of the modern Christian believer. No others, no matter how much they may fail to agree with him in details, will dispute his usefulness or the encouraging and practically suggestive service of such a book as this.

**The People's Bible Encyclopedia.** Edited by Rev. C. E. Barnes, D. D. pp. 1,321. Eaton & Mains. \$3.00.

An excellent working volume. Sufficiently inclusive for ordinary students, although much condensed. But the omissions are largely of discussions and of natural but not necessary duplications. Definitions are concise and lucid. Cross references facilitate use. Many good illustrations enlighten the text. Provision is made for consecutive study of important topics. A useful glossary is appended. The volume embodies the results of expert scholarship in a popular and convenient form. A useful book in the family or Sunday school library.

So. By Rev. G. A. Lofton, D. D. pp. 230. F. H. Revell Co. \$1.25.

than in constructing a plot. Has evident weaknesses but is fairly entertaining.

**The Scarlet Letter.** By Nathaniel Hawthorne. pp. 351. Dodd, Mead & Co. \$1.50.  
An attractive holiday edition, in large, handsome type, with binding and pages decorated simply but effectively in black and scarlet.

**Domestic Dramas.** By Paul Bourget. pp. 363. Charles Scribner's Sons. \$1.50.  
Three novelettes one may term the divisions of this book. They are written with a certain gracefulness, but do not appeal strongly to either the head or the heart of the reader.

**Norse Stories Retold from the Eddas.** By H. W. Mabie. pp. 250. Dodd, Mead & Co. \$1.25.  
A reissue of one of Dr. Mabie's earlier works. The spirit of the originals seems to be finely reproduced and the successive stories are of genuine interest for young people and many of their elders.

#### JUVENILE

**A Daughter of Freedom.** By Amy E. Blanchard. pp. 312. W. A. Wilde Co. \$1.50.  
Another Revolutionary tale dealing with the latter portion of the war, ending the writer's series of three. The South supplies the scenery and good use is made of the familiar fact that a family often was divided in its allegiance. It is a romantic but not unduly sensational story, well written and rich in entertainment.

**True to Himself.** By Edward Stratemeyer. pp. 280. Lee & Shepard. \$1.00.  
The third volume of the Ship and Shore series. Shows how adversity may be borne bravely and become fruitful of good in character and life. A stirring story with plenty of variety.

**Ned, Son of Webb.** By W. O. Stoddard. pp. 333. Dana Estes & Co. \$1.50.  
A modern boy described in ancient Norse surroundings. The story interests and instructs although the transfers back and forth are rather abrupt. The young folks will enjoy it, however.

**The Little Colonel's House Party.** By Annie F. Johnston. pp. 264. L. C. Page & Co. \$1.00.  
A lively, sensible, touching story of some bright children in Kentuckian surroundings. Full of interest and sure to prompt noble aims and endeavors.

#### EDUCATION

**Thinking and Learning to Think.** By N. C. Schaeffer, Ph.D., LL.D. pp. 351. J. B. Lippincott Co.  
Contains lectures originally given at county institutes and now published. Not psychological or metaphysical so much as practical. Throws light upon an important phase of the art of teaching. Is analytical and constructive. Covers theme carefully and is full of wise suggestion.

**The Story of Nineteenth Century Science.** By H. S. Williams, M.D. pp. 475. Harper & Bros. \$2.50.  
A scholarly yet popularly written outline. Treats of astronomy, paleontology, geology, meteorology, physics, chemistry, biology, anatomy and physiology, etc. Most instructive. A chapter on some unsolved scientific problems also has large interest.

**Mother Nature's Children.** By A. W. Gould. pp. 261. Ginn & Co.  
An excellent reading-book. Teaches much and well about birds, insects and animals. Tastefully printed and bound and illustrated freely.

**Das Madchen von Treppi.** By Paul Heyse. pp. 124; **Lamartine's Graziella.** Edited by F. M. Warren. pp. 165. D. C. Heath & Co. 30 and 35 cents.  
Two volumes of the Modern Language Series. Has portrait of Heyse.

**A Midsummer Night's Dream.** pp. 112. 15 cents. Edited by Sarah Hiestand; **Browne's The Wonderful Chair: Part II.** pp. 108. 10 cents; **Ruskin's The King of the Golden River.** pp. 64. 10 cents; and **Aiken and Barbauld's Eyes and No Eyes,** etc. pp. 80. 10 cents. Edited by Prof. M. V. O'Shea; **Gulliver's Travels. I. A Voyage to Lilliput. II. A Voyage to Brobdingnag.** pp. 128. Each 15 cents; and **The Story of a Short Life.** By Juliana H. Ewing. pp. 80. 10 cents. Edited by T. M. Bailett; and **Lamb's The Adventures of Ulysses.** pp. 128. 15 cents. Edited by W. F. Trent. D. C. Heath & Co.

Numbers in the tasteful and excellent series of Home and School Classics.

#### MISCELLANEOUS

**Historic Towns of the Southern States.** Edited by L. P. Powell. pp. 604. G. P. Putnam's Sons. \$3.50.

The third in the series of American Historic Towns. Baltimore, Annapolis, Washington, Richmond, Charleston, Savannah, Mobile, New Orleans, Vicksburg, Nashville, Louisville, etc., are described at some length, with appreciation of what best deserves to be said about them, with due heed to their literary, historical or other special attractions, and with numerous and excellent illustrations. In important respects the history of the South is of peculiar interest to every American and such a book as this goes far towards enabling residents of other parts of our country to understand the South and its people. The editor has been animated primarily by a patriotic and educational purpose, and his book not only is of real interest but will help to promote mutual acquaintance and friendship between North and South. We reproduce one of the many admirable pictures in the work

**Overheard in a Garden.** By Oliver Herford. pp. 103. Charles Scribner's Sons. \$1.25.  
Light poems in many forms. Often graceful and mostly more or less amusing. Superficial and at times fantastic, but deft, adroit phrasings of whimsical thoughts. Prettily and aptly illustrated by the author.

**Idle Idylls.** By Carolyn Wells. pp. 155. Dodd, Mead & Co. \$1.50.  
Mr. Herford also has supplied the pictures for Miss Wells, whose little book surpasses anything known to us in the line of gay and jocund verse. Her fancies are as fresh and frolicsome as her rhymes are telling. She parodies with rare skill; for example, *The Whist Player's Soliloquy* hits off Hamlet's delightfully. All kinds of society notions, customs and fads are held up to the light in verses jingling merrily and often possessing more than a merely amusing power. In its way the volume is remarkable.

**Winsome Womanhood.** By Margaret E. Sangster. pp. 260. F. H. Revell Co. \$1.25.  
Familiar talks on life and conduct, genial, tender and wise. No young girl can fail to be the better prepared for both the duties and pleasures of life after reading them. Tastefully illustrated and issued.

#### Notes

Barbara Yechton, the author of so many excellent and popular stories for girls, is Miss Lydia F. Krause, once for some years one of the editors of *The Churchman*.

Kipling's works have been translated into Spanish. But how can any translation preserve the nervous brusqueness of the English which is their special characteristic!

A Western correspondent of *The Bookman* declares that books, even of only moderate excellence, now sell by the thousand where only a few years ago hundreds would have met the demand.

Irving Bacheller's Eben Holden seems likely to rival David Harum in popularity, judging by the rapid increase of its sales. In some important respects it certainly is the better book of the two.

The rarest of Charles Dickens's writings is said to be a little play in two acts, *The Strange Gentleman*. A copy of the first edition, containing the original frontispiece by "Phiz," sold for \$420 last year.

The men in the Arnold family, it is said, do not admire Mrs. Humphry Ward's writings. Matthew Arnold is reported to have said, apropos of one of them: "No Arnold can write a novel. If Arnolds could I should have written one myself."

Already they are hard at work trying to prove that this man whose name is accepted for inscription in the Hall of Fame should have been left out, and that that man, who was set aside, should have been included. Of course. That is where the fame lies—in being disputed about.

The manuscript of Dr. S. Weir Mitchell's famous novel, *Hugh Wynne*, Free Quaker, unfortunately was destroyed by fire a while ago. *The Critic* for December in an interesting article publishes portraits of Dr. Mitchell, Miss Mary Johnston, the late Mr. E. M. Westcott,

Mr. Winston Churchill, Judge Robert Grant, Mr. Charles Major and Mr. P. L. Ford, with specimen pages of their handwriting, in most cases taken from their most popular works.

#### For Endeavorers

##### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 23-29. The Glory of Christ. John 1: 1-14.

To estimate at its full value the glory of Christ we have to take into consideration that portion of it which he had with the Father before the world was. Into its ineffable mystery we may not penetrate far. We are like children playing on the beach—we may touch the waves, as they break in foam at our feet, but the infinite stretch of waters extends far beyond our gaze. So we may come near this Christ and feel we know him truly, even though we touch but the hem of his garment. But beyond what we apprehend is that measureless nature of his. That is why the Unitarian theory of the person of Jesus is to me unsatisfactory. Who knows enough about him to say that he was only a man? Who has sent his plummet down deep enough into the nature of the exhaustless Christ to be able to define him and classify him and appraise him?

But that part of the glory of Jesus which we can apprehend belongs to his character and his condescending mission. The glorious Jesus whom the disciples knew was the one who dwelt among them full of grace and truth. They did not concern themselves with an estimate of his divine attributes, but there he was before them in the majesty of his humiliation, stooping to share their life and manifesting before them a perfect human character. Whether or not we look upon Jesus as a transcendent being, we must all see in him the nobility of a flawless manhood and the majesty of a lowly, self-forgetful life. A great university adds to the luster of its name in no other way so effectively as by putting its privileges at the disposal of the aspiring youth of other races struggling into the ranks of the civilized nations. Mr. Gladstone was not more admirable when delivering a masterful speech in the House of Commons than he was when saying a kind word to the street sweeper. Because Jesus has poured himself into the life of the world to lift it to higher levels he has and always will have glory from men.

There is still another phase of his glory—that which arises from what his followers contribute to it. We can all extend and increase the glory of the Lord by being transformed ourselves into his likeness by nourishing within us those traits which we call Christian, which are not the product of the natural man, but which we all owe to Christ as their first exemplar. When John, in the Revelation, tells of bringing the honor and glory of the nation into it, he refers, I think, to the trophies of divine grace to be brought from China, Africa and the ends of the earth as tributes to the redemptive power of Christ. Every heroic soul working in his name to establish righteousness on the earth is daily heaping up treasure for his Master.

For the glory of Christ is after all not his exclusive possession. He so thoroughly identifies himself with his disciples that he is willing to share even this splendid possession. He cares less to be worshiped than to be obeyed and served. He wants men everywhere, by reconstructing their lives according to his gospel, to become sharers with him of his glory and his crown.

The eye of a master will do more work than both his hands.—Benjamin Franklin.



## The New Epoch for Faith. II.

The Lowell Institute Lectures by Rev. Dr. George A. Gordon, Boston, Dec. 3, 6

### THE DISCIPLINE OF DOUBT

The fourth lecture of the course began with a satirical description of the conventional attitude toward all doubt which so often confounds unbelief with knavery, or looks upon it as a mean intellectual trick, or makes it synonymous with agnosticism. With such a view the lecturer has no sympathy, it is needless to say.

Doubt he defines as essentially distrust, distrust either of an inherited creed, or of current conceptions of the ultimate meaning of existence, or of the highest mood of the human spirit as the key to the character of the Infinite. Such doubt may be wholly blameless, temporarily a necessity and indeed essential to the education of man, but when this is conceded it still remains to say that it is a fall, a declension in mood, a lapse from trust in the highest mood of man—faith—as the surest guide to ultimate truth.

The doubt of the nineteenth century most characteristic of it has been its distrust of the high moods out of which optimistic interpretations of the universe spring. "This distrust of love as a guide, this lapse from the assurance of the spirit at its best, this descent from the highest level of humanity in the quest for ultimate truth, is the most important aspect of the phenomenon now under consideration. Upon the character of God and the nature and meaning of existence Christianity is the supreme mood of mankind. To discredit that, not in itself, not as a mood for the individual or for the race, but as a final reflection of the final truth of things; to regard it as indeed good for man, but not good enough to be true for the universe, is the last and most painful extreme of doubt. In doubt of this kind man departs from himself; the departure, however, although upon a path of tears, is but going to school. There is such a thing as discipline of doubt, and it is natural to conclude that what reason demands and education necessitates time will bring to new issues of faith."

Dr. Gordon then graphically set forth the doubts, the characteristic doubts, of the Puritan period, the mediæval period, the doubt which the author of the epistle to the Hebrews set himself to banish, the doubt made vocal in the Seventy-third Psalm and in the book of Job. Then came an analysis of the doubt of the nineteenth century, as reflected in the writings of men like Tyndal and Huxley speaking for scientific doubt, as seen in the poems of James Thomson—*The City of the Dreadful Night*—and Matthew Arnold speaking for the sentimental doubters, and as seen in the works of Hume and Mill, who spoke for philosophy.

The service rendered to truth by doubters of all ages, men like Lucian, Lucretius, Erasmus, Voltaire and Hume, has been first in their elimination of superstition from the minds of men. More recently, as the result of the revelations of science and scientists, a vast benefit has accrued from the silence into which the supernatural has fallen. "During this silence the fear of nature has been passing away. The cosmos has slowly emerged into a trustworthy character. It has been sifting itself into the popular mind as an order, and as an order that stands ready to serve the intelligence that masters it. . . . Under the sarcasm of fact, the irony of knowledge, the noble mockery and laughter of truth, whole hosts of imposing superstitions have passed clean out of existence."

The lecture closed with expressions of satisfaction that the doubt of the century had found expression in such masterly forms because the ability of the negative presentation has called forth positive statements which are all the more conclusive and final because so great of necessity. The searching charac-

ter of the negative thought and its sheer power has compelled the reorganization of knowledge and the formulation of a deeper philosophy, so that now we can look forward to a new spiritual realism for the twentieth century owing to the new idealistic philosophy which has emerged triumphantly from the fray with naturalism and materialism. "The wise believer will rejoice in the baffled thought that issues in profounder seriousness and greater honesty. . . . Everything must go that is unreal in order that everything real may have due recognition."

### THE RETURN OF FAITH

In this lecture Dr. Gordon began by pointing out the fact that whereas in the previous lecture he might perhaps have seemed to some to exalt doubt, yet he would not have it understood that he did not realize the inferiority of doubt at its best to faith. He is fully aware that if noble doubt has had to meet ignoble faith, so also noble faith not infrequently has had to meet ignoble doubt. The doubt of the '70's was exceedingly belligerent, haughty beyond measure and really cowardly at heart when faced with a combatant.

But now has come an era of return to faith. (a) As a movement of life itself. "By structure, unconscious operation and indestructible affinity the secrets of the moral universe are registered in the soul; rational life is in immediate contact with God, and news from the Infinite is somehow reported." (b) As a demonstration of the power of reaction. "From 1859, when Darwin published his *Origin of Species*, until about 1875, when Green (T. H.) published his edition of Hume, the popular mood at the universities—and, indeed, in all the centers of intellectual life—was the evolutionary mood . . . and mainly, although not exclusively, in its materialistic form. . . . It no longer lives except a transformed existence and as a minister to interests mightier than itself. It has given place to the science that at least has the will to believe, and, especially in Great Britain and America, to the idealistic movement in philosophy. . . . In the succession of the moods of materialism and idealism there is of course much more to be noted than mere alternation. But the primary element, nevertheless, is in the tendency of moods to exhaust themselves."

(c) The return of faith is a note of the resurgence of the religious need of man. "Whatever is in its deepest character an outrage upon humanity cannot last. At least the period of submission will inevitably give way to that of protest. Here is the fatal defect in the positivism, the agnosticism, the naturalism that has been one of the great moods of the century. . . . Normal man must worship." (d) The return of faith has been fostered by a new sense of the preciousness of life. Mill's theory that life was for knowledge has been set aside for Spencer's theory that knowledge is for life and the issue between the two views is fundamental, "one opinion tending surely toward the extinction of personal religion and the other making it certain that the current of existence must seek a religious goal. . . . Life with its thousand needs pursuing their appropriate satisfactions, growing into something more and better in this process of victorious pursuit, is in a way of discovering and indicating the truth of its objects."

Lastly this return to faith, at least in the United States and Great Britain has been due to the new interest in idealism developed in the universities and colleges, which interest has fruited in a philosophy and system of thought fundamentally friendly to the highest interests of the human spirit. "The totality of man's life is receiving at its hands a treatment profounder, nobler, more vitally practical than it has hitherto received from writers

in the English tongue." Of men most responsible for this reconstruction and restatement of idealism Dr. Gordon puts the late Thomas Hill Green of Oxford, he at least seeming to have done something that would not have to be done again. The typical career of a man of science whose views traveled the circuit of thought of the last thirty years is that of Romanes.

The faith to which there is a return, however, demands restatement. There can be no return to the old theology of which Calvinism was the type. Men today are ready to adhere to a theology but it must be worth support viewed from the manward side. It must be evidently true and inherently reasonable and noble, especially noble. It must issue in goodness and not deny the absolute goodness of God.

### Death of Dr. Gilman

The senior secretary of the American Bible Society, Dr. Edward Whiting Gilman, died on Tuesday, Dec. 4, after an illness of about four weeks. He was a brother of President Gilman of Johns Hopkins University. His father was a manufacturer of Norwich, but moved to New York about 1840, and became one of the leading men of the Broadway Tabernacle, at that time in the lower part of Broadway. Dr. Gilman was born in Norwich in 1823, graduated from Yale in the class of 1843, and studied theology in Union and Yale Seminaries. He became a Congregational minister and held pastorates in Lockport, N. Y., Cambridge, Mass., Bangor, Me., and Stonington, Ct. From the last named place he was called in 1871 to become one of the secretaries of the American Bible Society. He received the degree of Doctor of Divinity from Yale in 1874. His wife, who died a few years ago, was the daughter of Prof. Benjamin Silliman of New Haven. Two daughters and two grandsons survive him.

Dr. Gilman was a thorough student of the Bible, and was accounted by his associate secretaries to be a Biblical authority second to none. He wrote many articles for magazines, reviews, etc., and was a frequent contributor to the columns of *The Congregationalist*. He was a man of methodical habits and was well qualified to be the head of the great organization with which he had been connected for so many years.

Funeral services were held last Thursday in the Congregational Church at Flushing, L. I., where Dr. Gilman has resided since his connection with the Bible Society. The acting pastor, Dr. Egbert, spoke with deep feeling of Dr. Gilman's influence in the community. Secretaries Fox and Haven participated, a Scripture and praise service being read which Dr. Gilman had chosen for the funeral service of his wife. The note of all the exercises was one of triumph over a life well lived.

### Biographical

REV. JOHN C. HOUGHTON

Mr. Houghton, who died at Middlebury, Vt., Nov. 18, was born at Harvard, Mass., Dec. 26, 1836. He graduated at Amherst in 1861, and at Union Seminary in 1864. Owing to ill health he did not take a pastoral charge till 1867, at Morrisville, Vt., where he was ordained in 1868. His other pastorates were at Coventry and Island Pond, Vt.; Stanwich, Ct.; Benson and Cornwall, Vt.; Interlachen, Fla.; twice at Weybridge, Vt.; Prescott, Ariz.; and Old San Bernardino, Cal. He was a man of fine presence, an able and faithful minister of the gospel, respected for his excellent judgment as well as for his character, and much beloved by many, notably by the brethren of Addison Association, of which he was registrar.

S. H. B.

The Baptists and Congregationalists of England and Wales are to celebrate the new century and show their essential unity by holding joint meetings of their unions in London next spring.

## New Hampshire—Philanthropic, Historic, Pastoral

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

**Our Gifts for 1901** The committee on benevolences appointed by the state association has sent a circular letter to the churches. It repeats the call for an aggregate gift of \$50,000 for the six societies. It apportions the amount among the churches on the basis of an increase of fifty per cent. on the contributions of 1899. The letter is sent at this time with a view to action by the churches in their annual meetings. Special emphasis is placed upon the adoption of a schedule of benevolences that shall include the six societies. It also recommends that the churches appoint missionary committees to supervise their benevolences and to conduct a campaign of agitation.

### Recent Pastoral Changes

The place of Rev. W. E. Locke at East Alstead and Alstead Center has been filled by Rev. H. S. Ives, who was severely injured by an accident a year ago, but is now able to resume active work. Nelson and Harrisville have engaged for a year Mr. William L. B. Collins of Keene, a licentiate of Monadnock Association. Dublin gives up Rev. W. F. Whitcomb, who has accepted a call to Surry, pastorless for several months. Peterboro has also dismissed Dr. William H. Gane, who has served the church since 1894. Hinsdale reluctantly yields Rev. William E. Renshaw. The church has passed resolutions of commendation, showing that his work there has been appreciated and blessed. The Endeavor Society has given him a reception and put into his hands a valuable gift. Rev. V. W. Blackman has closed his labors at Swanzy, on account of a change of views regarding baptism, and it is understood that he will connect himself with the Baptists. His large place in the hearts of the people was shown by their farewell attentions and gifts.

### A Rare Legislative Opportunity

BY REV. WILBERT L. ANDERSON

The legislature which convenes in New Hampshire as the twentieth century opens will face a most interesting condition. The revenue of the state on the present basis of taxation provides for current expenditure and for the payment of bonds to the amount of \$150,000 annually. The bonds of the series now falling due year by year will be paid in full in 1905. No other bonds mature until 1911 and 1913, when the library loan and the agricultural college loan, amounting to \$385,000, will become due. These are the state's only bonded obligations. During the five years in which no bonds mature \$750,000 may be devoted to special objects with no increase in the burden of taxation.

To issue bonds for such expenditures as belong to the margin between an economical and an extravagant administration would be unjustifiable. It would, however, be sound statesmanship to authorize bonds to be paid during the years designated, provided there is imperative demand for extensive change in the equipment of institutions. A comprehensive and systematic outlay has great advantages over spasmodic expenditure, and the time seems opportune for the legislature to provide for the charitable and penal necessities of the new century in a manner worthy of the state.

Such institutions as we now possess are inadequate rather than defective. The state

prison is well equipped and efficiently conducted. The asylum for the insane at Concord, both a private and a public institution, is an honor to New Hampshire. The industrial school in Manchester provides satisfactorily for its wards. These institutions are so far self-supporting that the aggregate cost of charitable and penal service as rendered by the state is not formidable.

The division of responsibility accounts for the low cost of the criminal and dependent classes to the state. The counties provide for large numbers of the insane and for criminals of certain classes. The curable insane are removed to the Concord asylum, which also provides for chronic cases to the limit of its capacity. There remain in the almshouses about 500 of the chronic insane. In some cases separate buildings have been provided for them, and this is the ideal toward which the present system tends. There are still, however, counties in which the insane are kept in a ward of the almshouse, or quartered in an unsuitable out-building. The almshouses also serve as houses of correction and usually contain about as many prisoners as the jails. Some counties have located their jails by the side of the almshouse for convenience and economy of administration. One cannot avoid the suspicion that the classification of the reports is more complete than the separation in fact, and, whether it be just or not, he conceives of the average almshouse as sheltering a motley collection of paupers, epileptics, insane and feeble-minded persons and criminals—a social and intellectual chaos into which is flung the waste of civilization. The separation of the mentally defective and the morally delinquent from the indigent is a first principle of humanity.

The counties are not at fault in attempting to secure economy by consolidation. The mistake is in requiring this service of such small organizations. A wiser method would seek consolidation by bringing dependents of a single class from the various counties into a state institution. One asylum for the chronic insane, one home for the feeble-minded, one reformatory would be far better than ten asylums and ten homes for the feeble-minded and ten houses of correction. The county is not the proper unit for this service. The number of beneficiaries within a single county is too small and too fluctuating to warrant the sort of provision which the state alone is competent to make.

The chief reason for removing these classes from the almshouses is found in the possibility of expert treatment in larger institutions. Modern methods are competent to cope with idiocy and insanity and criminality to a degree formerly inconceivable. These methods can never be introduced into county institutions. An asylum for the insane accommodating 500 persons, a home and school for an equal number of the feeble-minded, a reformatory for 200 prisoners can command the best that modern science and civilization afford. The cottage system does away with the only serious objection to consolidation.

It would not be reasonable to suppose that the cost of maintaining state institutions with full use of modern resources and expert knowledge would not be greater than the present expenditure of the counties for mere subsistence. Yet the additional cost would not be formidable by reason of the economies involved in all consolidation. And when it is considered that the state can spend \$750,000 in building and still be out of debt in 1913, the permanent increase in expenditure for maintenance of such institutions is not important. For a time, also, there would be a slight waste in some counties which have made costly pro-

vision for housing the insane, but the growth of population in these sections must soon require the entire outfit for the care of paupers. Petty economies, however, are not worthy of a Christian community in the administration of public philanthropy in the twentieth century.

Some confusion regarding the point at which to enter upon this program of improvement is inevitable. If the most pressing necessities are met within a decade, it matters little what is done first. In the judgment of many a home and school for the feeble-minded has foremost claim. Many of this unfortunate class are in the almshouses. Many more have never been taken from the families where their presence is a burden and their education an impossibility. The state recognizes its obligation to educate all its children by appropriating \$1,000 for the care of its feeble-minded children in institutions in other states. This provides for an insignificant number of the hundreds needing attention. The isolation of adults is scarcely less important than the education of children. Idiocy in the second and third generation is common enough to be a public disgrace. A home and school, designed for 500 inmates, is an immediate necessity. The cottage plan, of course, permits expansion from a small beginning to this ultimate limit. An appropriation of \$100,000 for this purpose might well be the first step. But at whatever point a beginning is made there should be a thorough investigation of charitable and penal needs, and a comprehensive plan of improvements should be adopted.

In other directions expert knowledge is required for wise legislation. A revision of the system of taxation would be welcome if it could be made with competence. The last legislature made an important advance in the equalization of educational opportunity. The town system superseded the district system some years ago. The poorer towns now receive assistance from the state treasury in maintaining primary schools. It remains to place the high school within reach of all pupils. This can be done temporarily by requiring the towns which do not support high schools to pay the tuition of their pupils in other towns. Or the problem may be taken up more seriously and a comprehensive plan adopted by which high schools shall be located at such points as the present means of travel make accessible and districts for taxation altered to correspond. It is to be hoped that our legislators will spend their time and mental strength upon these radical problems and waste no effort upon the repeal or further amendment of the liquor laws.

### Notes from Concord

The recent installation of Rev. Edwin W. Bishop as successor of Dr. H. P. Dewey in the pastorate of South Church was a notable event in its history. The council was large and representative and, after hearing the decidedly original and able paper of the candidate and his answers to the many questions propounded, was unanimous in its testimony to his fitness. Mr. Bishop began service Oct. 1, and has filled the pulpit satisfactorily and steadily grown into the affections of the people. The church deems itself exceedingly fortunate in securing him, and congratulations are general.

First Church has celebrated its 170th anniversary with special services. Dr. F. D. Ayer, pastor *emeritus*, preached from Ps. 48: 12-14, emphasizing the strength and perpetuity

Continued on page 913.



## Life and Work of the Churches

### An Educative Ministry

Congregationalism has always stood for education, but never before were our pastors so active in organizing and teaching classes and clubs both within and outside the church. We select a few typical cases.

The pastor of South Church, Chicago, is this year sharing with his people on alternate Friday evenings a course of study on the History of Christianity, which begins with the Century After the Apostles and will treat of great men and movements in that and succeeding ages.

The pastor at Webster Groves, Mo., has a Sunday morning Bible class, which he is guiding in A Sociological Study of the Gospels, aiming "to apply the thought of Jesus to everyday social problems." The schedule of topics for the Sundays from Oct. 28 to June 16 touches upon such questions as these: The State, The City, Communism, Socialism, Labor, Co-operation, Caste, Brotherhood; and the books of reference embrace such authors as Presidents Hyde, Bascom and Gilman, Professors Herron and Ely, Benjamin Kidd, Washington Gladden, Albert Shaw, John Fiske, Josiah Strong. In connection with this church our readers may be interested in its simple, practical creed:

I believe in the Fatherhood of God and the brotherhood of man. I believe that Jesus is the truth, the way and the life. I believe in the clean heart, the unworldly life and the service of love as he taught and exemplified. I accept his spirit and his teaching.

The pastor at Calumet, Mich., as a preparation for the annual offering for foreign missions, mailed to his people a printed letter of appeal with a good sized leaflet of excerpts from reports of the St. Louis meeting of the American Board.

The pastor at West Torrington, Ct., has organized a Good Citizenship Club, which will first study the government of towns and cities. The public library will purchase new books on the subjects studied, and the pastor will soon start a similar class at the Y. M. C. A.

### From Massachusetts to India

That India's Endeavor Union has chosen well in selecting its secretary is evident from the findings of the council which last week dismissed Rev. F. S. Hatch from his long-time pastorate in Monson, Mass., and heartily indorsed his service. The resolutions adopted expressed the largest hope for Christian Endeavor in India under his wise and consecrated leading. In the evening there was a largely attended Endeavor meeting, with addresses on missionary themes by Drs. F. E. Clark and J. L. Barton. The spirit of the entire day was uplifting and full of benediction for the new general secretary.

### An Interdenominational Conference in Vermont

A three days' meeting of pastors and Christian workers of Windham County was held in Newfane, Dec. 4-6, to consider actual conditions in religious life, discuss remedies and seek an outpouring of the Holy Spirit. Representatives from all sections of the county were there. Pastors of all the larger churches in Brattleboro met with those from remotest parishes and joined in discussing facts brought out by maps and diagrams showing the unchurched gores and belts and the places where the principles of interdenominational comity might be applied. Among results reached was the appointment of a committee of two each from the Baptist, Congregationalist and Methodist churches and one from

the Universalist, to investigate certain fields and recommend readjustments. Plans also were discussed looking toward the employment of an interdenominational missionary for the county.

It was a unique gathering in the religious history of the county and of the state. It was profitable for Christian workers of different communions to come together and gain respect for each other's resources and spirit of devotion to a common aim. The meeting was both an expression of the growing spirit of unity which made it possible and an earnest of what may be looked for in the future. On the last day Miss Halsey from the training school at East Northfield told of what was being done there to prepare workers for needy districts. The loss of population in many sections of Windham County, specially next the Massachusetts line, has given rise to many serious problems in religious work. The nearness of Northfield may help in their solution.

C. H. M.

### Jersey City's New Pastor

The ordination of Howard A. M. Briggs and his installation as pastor of Waverly Church occurred Dec. 4. A graduate of Williams College and Union Seminary, Mr. Briggs began his work here May 1. Before accepting the call he asked the church to make a canvass of its vicinity. This revealed nearly 300 families practically unattached to any church. Many of these are foreigners, mostly German. By visiting most of these families Mr. Briggs has interested and attracted a large number of the children and young people. The Sunday school has largely increased. The Endeavor Society, which was almost dead, is now the largest in the county. A Men's League of sixty members has been organized, meeting Monday nights. Mr. Briggs enters a field where the prospects have not been regarded hopeful, but by these practical efforts he has obtained a strong hold upon the young Germans, and their attendance has so largely increased that the church feels that its outlook is more hopeful than ever before.

C. C. C.

### A Ministerial Awakening in Cincinnati

A deep spiritual awakening has been quietly going on among Cincinnati ministers for several weeks. It came spontaneously out of the widespread feeling that the churches could recover their power only through a genuine revival. Pastors found themselves coming together without concerted action. The seven evangelical pastors of Walnut Hills have met weekly since Nov. 1 to pray for themselves and their people. In intimate fellowship pastors have unburdened their hearts, have studied themselves, their churches and the religious conditions of the city. They will gather their official and leading laymen in a union service, to lay the same burden upon their hearts and to awaken in them a sense of responsibility for leadership.

Under the pressure of a like desire and con-

viction the Lane Seminary Club invited Dr. J. Wilbur Chapman of New York to conduct a three days' Retreat, Dec. 4-6, at the Seminary Chapel. Other clergymen than Presbyterians were included in the invitation and about 150 attended. The power of the meetings was due chiefly to the deep feeling that brought the ministers together. Dr. Chapman never did stronger work. The public services held evenings in the First Presbyterian Church of Walnut Hills were thronged. In twenty years' experience the writer has never seen a body of ministers upon whom the "burden of the word of the Lord" rested so mightily. If this "travail of soul" can reproduce itself in the churches, as in some cases it already seems to be doing, it insures a mighty spiritual awakening.

Plans are already made for extending this quickening into all the local ministerial bodies and to the laymen, through noon-day prayer meetings in many localities. No union evangelistic work will be undertaken, as the pastors are profoundly convinced that Christianity can strengthen its grip only as the churches qualify themselves spiritually to do a saving work.

D. M. P.

### Prophecy in Study and Practice

The Congregational ministers of Milwaukee, Wis., and vicinity are alive to the need of a new study of the Bible, and are now, almost to a man, under the tuition of Prof. H. L. Willett of Chicago University. In six lectures and conferences he is to cover in outline the whole field of Old and New Testament criticism. This body of ministers meets monthly, and for the past year has spent a considerable part of a long session in critical study of Old Testament prophecy; it is therefore specially prepared to give Professor Willett an interested and intelligent hearing.

Throughout the state is a widespread desire to study the Bible more thoroughly in the Sunday school, and the committee of the state convention has unanimously recommended that the churches, without "waiting for any," begin to supplement the International Lessons by classes in standard text-books. The pastor at Fond du Lac followed up this suggestion by offering a course in the Outline Bible Studies sent out from Chicago University, under the editorship of President Harper, and a class of nearly forty is now pursuing it, with constantly increasing interest. One result of this new study of prophecy which we may hopefully expect is the greater manifestation of the spirit of prophecy.

We had a noble example of prophetic indignation not long ago in the church in Madison when the soul of its pastor, Dr. E. G. Updyke, had been fired by abuses connected with a street fair and carnival. The committee on entertainment admitted certain "attractions" from Chicago which were distinctly indecent. Dr. Updyke said of them in his pulpit: "There was nothing in pagan Rome in the sensual court of Nero that surpassed some things that occurred under the name of a Madison carnival." After holding the city government to strict responsibility for tolerating and supporting such abuses, he said:

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There are times when all good men are commissioned of God to pronounce judgment upon sin—not simply are they to exemplify truth, but the winning fan is placed in their hand, and from Isaiah to John Knox and from John Knox to many a humble prophet today the injunction has been carried out. I call upon you, Christian men and women, to arise and pronounce righteous judgment upon sin.

BADGER.

Tabernacle Church, New York, is to observe its sixtieth anniversary next month, and its history is being written. Any one who has literature or other information throwing light on that history is asked to communicate with Miss Susan Hayes Ward, Abington Avenue, Newark, N. J.

### Record of the Week Calls

BRECK, AARON, Partridge, Kan., to Second Ch., Sedalia, Mo. Accepts.  
BREKTON, JAMES E., Waverly, Io., to Tripoli. Declines.  
BUCK, JOHN W., Polk, Io., to Eddyville. Accepts.  
DUNTON, ABBAM L., Winthrop, Io., to Gilbert. Accepts.  
HAMBL, D. D., Melbourne, Que., to St. Catharines, Ont. Accepts.  
HANAFORD, HOWARD A., N. Tonawanda, N. Y., to Henrietta.  
HARTSOUGH, WALTER W., recently of Doon, Io., to Hull. Declines.  
HUGHES, ROBT' W., Eddyville, Io., to Cincinnati, O. Accepts.  
KEEDY, JOHN L., Lysander, N. Y., accepts call to Walpole, Mass.  
MANN, WILFORD E., Royalton, Vt., to Union Ch., East Bridgewater, Mass.  
MARSHALL, HENRY, Second Ch., Grand Rapids, Mich., accepts call to El Reno, Okl.  
MERRIAM, CHAS. L., Lowell, Mass., accepts call to Pelham, N. H.  
MOORE, CHAS. D., Second Ch., Moline, Ill., to Rhineland, Wis.  
PIERCE, LUCIUS M., Reinbeck, Io., to Rockford. Accepts.  
PHIL, G. E., Paxton, Ill., to Swedish Bethany Ch., New Britain, Ct.  
POOR, WM. G., not called to Pawtucket Ch., Lowell, Mass.  
SEDGWICK, ARTHUR H., formerly of Belle Plaine, Io., to Shrewsbury, Mass. Accepts.  
SHATTO, CHAS. R., to remain another year at Shenandoah, Io. Accepts.  
SKELGROVE, ANDREW H., Olivet, Mich., to Lacy. Accepts, and is at work.  
SPIKER, WM. D., Shell Rock, Io., to Winthrop. Accepts.  
STALEY, JOHN J., to remain another year at Belting, Mich.  
STUBBINS, THOS. A., Honeoye, N. Y. Accepts call to Angola and Evans.  
TOWNSEND, ARTHUR C., Crawford, Neb., to add to his field Fairfield.  
WATT, R. G., Fitch Bay, Que., to Melbourne. Accepts.  
WEEDEN, CHAS. F., Norwood, Mass., accepts call to Central Ch., Lynn.  
WENSTRAND, A. E., to Swedish Ch., Milwaukee, Wis.  
WOOD, ALFRED A. (Meth.), to remain another year at N. Adams, Mich. Declines.

### Ordinations and Installations

BRIGGS, HOWARD, o. and i. Waverly, Jersey City, N. J., Dec. 4. Sermon, Dr. C. C. Hall; other parts, Rev. Messrs. H. S. Bliss, E. Bonfils, C. C. Collins, Drs. H. P. Dewey, W. A. Rice and Prof. A. C. McGiffert.  
ROGERS, CLARENCE I., o. Creighton, Neb., Dec. 5. Sermon, Rev. F. V. Moslander; other parts, Rev. Messrs. John Jefferies and Edwin Booth, Jr.

Continued on page 914.

### Marriages

The charge for marriage notices is twenty-five cents.

PECK—PADDOCK—Nov. 28, by Pres. C. F. Thwing, Andrew A. Peck of Mansfield, O., and Martha M. Paddock of Minneapolis, Minn.

### Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BYERS—In Keokuk, Io., Nov. 25, Rev. Wm. L. Byers, aged 34 yrs.  
CHEW—In DeLand, Fla., Nov. 9, of heart failure, Rev. James Chew of Billings, Mo.  
DIX—Nov. 28, William Dix, aged 76 yrs. A lifelong resident of West Newton.  
PERKINS—In Worcester, Mass., Dec. 3, Mary Porter Perkins, aged 1 yr., 10 days.

TERRY—In Quincy, Dec. 10, at the City Hospital, whither he had been removed after a paralytic shock, Rev. Calvin Terry of North Weymouth, formerly pastor of the Pilgrim Church, aged 63 yrs.

### MRS. J. C. CALHOUN

Died in Warren, Ct., Nov. 23, Mrs. Lydia A. Carter Calhoun, widow of John C. Calhoun, aged eighty-seven years. Mrs. Calhoun inherited exceptional qualities from a good ancestry. Her great-grandfather, Capt. Joseph Carter, commanded a company in the Revolutionary War; her great-grandfather, Mr. Timothy Munson, was a Revolutionary soldier; and earlier ancestors in the same line were officers in King George's, King Philip's and the Pequot wars. Her pioneer ancestor, Capt. Thomas Munson, represented New Haven in the colonial legislatures twenty-seven sessions. Second cousins of hers were Dr. Julian Monson Sturtevant and Dr. Edward Allan Tanner, both presidents of Illinois College.

Mrs. Calhoun had a keen, alert and well-informed mind, a genial and animated manner and a bright and winsome countenance. People were attracted to her presence remarkably, and rejoiced in it. She was interesting and lovely in the estimation of the young.

This aged Christian had constant pleasure in the kingdom of God upon earth and was a close observer of events pertaining to it. She was an eager reader with an especial inclination to publications touching things holy. We have seen her ripening for the eternal home. When the writer last saw her, he quoted, "I go to prepare a place for you." Though very feeble, she instantly recited in a loud, clear voice, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." At the obsequies her pastor remarked that the commemoration would not be incongruous with the cheerfulness of a Thanksgiving Day.

## Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

## Hood's Sarsaparilla

The best of all medicines for all humors.



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WORK OF EVERY DESCRIPTION  
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## CARVED MORRIS.

Here is one of the handsomest carved Morris frames that was ever seen in Boston.

The satyrs' heads on the forward posts are nearly a foot in height, and they are chiseled with wonderful precision. It is not a mere carved head; there is an expression and compelling power in the face that is seldom attained in ordinary carving.

The wood is white oak, quartered, with golden finish. There are four adjustments to the back. The cushions are covered with green velours. Carved

claw feet and broad arms.

One of the best points about this chair is the adjustment rack. It is a new pattern, and is drawn in, so that the space required for the chair is greatly reduced.

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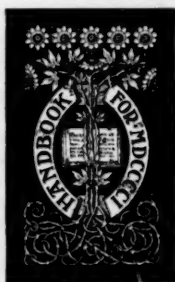


I clean between the teeth, hence I am a peculiar tooth brush.

SOLD ONLY IN A YELLOW BOX—for your protection. Curved handle and face to fit the mouth. Brushes in irregularity—cleans between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Adults' 50c. Youths' 25c. Children's 25c. By mail or at dealers. Send for free booklet "Tooth Truths."

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These Bible readings are compiled by the editor who arranged last year's series, which proved so popular with the constituency of *The Congregationalist*. Inasmuch as the readings this year are keyed to the central theme of Christ in the Bible, they will be specially valuable in connection with the International Sunday school lessons for 1901.

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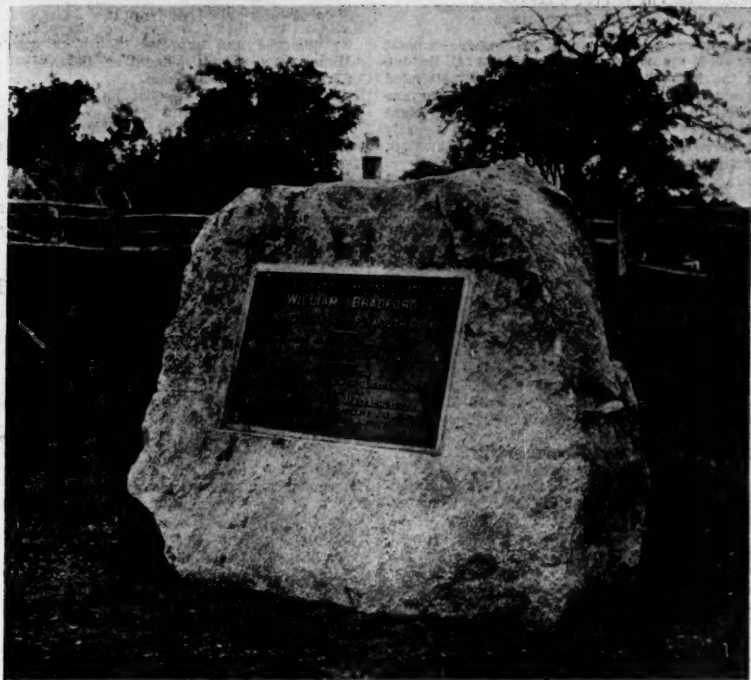
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## A New Bradford Tablet

The places of historic interest connected with the Pilgrims are being appropriately marked. Individuals, societies and the commonwealth are devoting time and money for this purpose. Most of the ancient landmarks in Plymouth are designated by tablets or memorials of some kind. The Society of Mayflower Descendants includes in its objects this commendable work. It was appropriate, therefore, that the recent triennial convention of the general society in Plymouth should be made the occasion for dedicating a tablet on the site of the William Bradford estate in the adjoining town of Kingston. More than 200 people gathered on the historic spot for the service. The lot of land on which the tablet is placed is about 100 feet square, and was presented to the Massachusetts Society of Mayflower Descendants by the late Dr. Thomas Bradford Drew of Plymouth. On this piece of ground a huge boulder was placed, and in this durable rock a beautiful bronze tablet was set. The picture presented herewith conveys a good idea of the tablet.

## New Hampshire

(Continued from page 910.)

of the church. This one has stood for more than five generations, with a succession of long pastorates which in earlier years did much to mold the character of the city. Including the lineal descendants of three old-time pastors, representatives of 152 years of the pastorate were present. Hon. J. B. Walker gave a graphic description of the conditions under which the city was settled and the first church was organized, describing the terrors of Indian massacres, the dark days of the Revolution, the deeply religious character of the original settlers and their sturdy faith and courage. Deacon J. C. Thorne gave an instructive review of the Sunday school history.

## The College Town

The church in Hanover, as well as the college, is about to sustain a great loss in the retirement of Dr. S. P. Leeds from the active pastorate. His resignation was tendered last spring, but was not acted upon until recently; and when it was accepted he was invited to continue his work until he had rounded out forty years of service—Dec. 16—when he is to become pastor emeritus. It is no common tribute to his faithfulness and tact to say that he has sustained himself through this long service in the hearts of townspeople, college professors and students, and that he retires only because of advancing age and goes with the love and confidence of all to whom he has so faithfully ministered.

The extraordinary growth of the college continues both in numbers and otherwise. About 250 young men entered the Freshman

Class in September, an excess of thirty over last year, which gives a total in all departments of above 800. Work begins next year upon a large and handsome building to be erected at the corner of two of the chief streets and opposite the campus. The corner stone of Webster Hall will be laid next Commencement, the centenary of Daniel Webster's graduation.

Hanover is still lamenting the loss of Mrs. Susan Brown, who died last April. The daughter of a Dartmouth professor and a minister of the college church, she inherited the gifts of her father—strength and alertness of mind, practical sagacity and ready wit. Her life, but for four years of marriage, was spent entirely, up to about fourscore, in the house in which she was born. Here her friends were always welcome, and her home became a social center. Dartmouth College had a large place in her heart, and many of the students will long remember her generous hospitality. In the Literary Society, the Sunday school, the prayer meeting and the various missionary organizations her gifts found constant exercise. Bearing bereavement and loneliness with Christian fortitude and faith and devoted to reading, friendship and good works, she was admired and beloved by many friends. In later years, especially, her thoughts and benefactions went out largely to home and foreign missions, to which she gave generous bequests.

S. L. G.

Other local news appears under Church Happenings, page 914.

Rabbi Silverman of New York city is pleading for the emergence of a prophet there with the earnestness of Jonah. Jonah has one friend left.

# Mellin's Food

MELLIN'S FOOD is peculiarly adapted to the requirements of hot weather. When a baby is suffering from the heat, and perhaps a little feeble in its digestive powers, it is absolutely necessary that that child should have a food that is easily digested and that is adapted to his condition. To give a child a thick, starchy food when its stomach is disarranged, or to give any insoluble or indigestible substance, is liable to cause further trouble.

Mellin's Food is like no other food and there is no other food like Mellin's. Mellin's Food is distinctive and in a class by itself. There are many points of superiority about Mellin's Food, but just remember one of them this time, — it contains the food elements in a form adapted to the infant condition. This is not merely our say so, but is a fact, and is proved by the thousands of happy, healthy children all over the world.

I find Mellin's Food to be of inestimable value in cases of summer complaint in delicate children, or, in fact, in any case requiring an artificial food. I prescribe it extensively in my practice, and could not get along without it.

V. A. SELBY, M.D.  
West Milford, W. Va.

During the last two years in my practice I have treated over forty cases of intestinal and stomach disorders in infants during the summer months, used no medicine, but did use Mellin's Food, and a good, pure cow's milk from a reliable dairy. Result, one hundred per cent recovered. Do you desire any better results? I shall continue to use Mellin's Food.

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## Life and Work of the Churches

(Continued from page 912.)

## Record of the Week

## Resignations

FRITCH, WILSON S., Attleboro, Mass.  
 HARRIS, ROBERT N., Mt. Carmel, Pa.  
 HOYEM, ISAK, Swedish Ch., Milwaukee, Wis., and has removed to Chicago.  
 LEWIS, FRANKLIN C., Castana, Io.  
 MATHER, J. BRUCE, Vine Ch., Minneapolis, Minn.  
 RENSCHAW, WM. E., Hinsdale, N. H., after a pastorate of five years.  
 TAYLOR, WALTER P., Newmarket, N. H.

## Churches Organized

SOUTH MANCHESTER, Ct., Swedish Ch., rec. 28 Nov. 18 members.

## Dismissals

HATCH, FRANKLIN S., Modson, Mass., Dec. 5.  
 SANBORN, FRANK A., Wilton, Me., Dec. 4.

## Stated Supplies

CURTIS, GEO., Minneapolis, Minn., at Kent, Ct.  
 GRINNELL, EUGENE I., formerly of Oacoma, S. D., at Aurora, Ia.

## November Receipts of the A. B. C. F. M.

|                         | 1899         | 1900         |
|-------------------------|--------------|--------------|
| Donations,              | \$22,803.42  | \$26,302.22  |
| Donations for the debt, | 55.00        | 550.00       |
| Legacies,               | 28,838.74    | 6,380.86     |
|                         | \$51,697.16  | \$33,233.08  |
| 3 mos. 1899             | \$87,061.49  | \$81,908.33  |
|                         | 186.08       | 714.82       |
| Legacies,               | 47,261.96    | 18,875.69    |
|                         | \$134,509.53 | \$101,498.84 |

Decrease in donations for three months, \$5,153.16;

decrease in legacies, \$28,386.27; net decrease, \$33,010.69.

## Church Happenings

BRIDGEWATER, MASS., *Central Square*.—A class for Bible study, conducted by Mr. A. C. Boyden of the State Normal School, is largely attended by students and others. The subject for the year is *How to Study and Teach the Bible in the Light of Modern Research*. A reception was recently tendered the congregation by Rev. and Mrs. E. S. Porter.

EPING, N. H.—Mrs. Climenta B. Thompson died recently at the age of 81. She was a native of the town, and for 62 years a valued member of the church. Though totally blind for six years, she bore all her infirmities with cheerful patience.

EUREKA, KAN.—Upwards of \$10,000 have been recently contributed by a few persons in the parish towards an endowment for the academy located here.

GLENULLIN, N. D.—Rev. D. Neuenschwander of Fessenden has been spending two months with the German churches in this vicinity. He found the Russians and Germans eager for gospel preaching, and an average of more than one meeting a day was necessary to satisfy them. Sometimes the people would drive 25 miles to follow him to the next preaching station.

GRAND ISLAND, NEB., recently received a father and mother into fellowship, and the pastor baptized their nine children. It made a strong impression upon the church.

GREEN'S FARMS, CT., has observed its 185th anniversary. It has also held a week's evangelistic meetings, neighboring pastors giving one evening each. This plan is to be followed with each church in Fairfield West Congregation, which has been divided for the purpose into three groups of six churches each. A singing school has been started at Green's Farms, in which the young people show lively interest.

HAVANA, CUBA, now numbering 134 members, has removed its place of worship to 89 Prado. Tourists please note the change.

KANSAS CITY, KAN., *Chelsea Place* has rededicated its enlarged and improved house of worship. Money was raised to meet all liabilities—only \$2 being asked of any one.

KEYSTONE, NEB.—Evangelist L. A. Turner has just closed a successful series of meetings. A church will soon be organized—our first on the North Platte River.

LACONIA, N. H.—Mr. John B. Koehne has given his lectures on *The Reasonableness of Christianity*. Special topics are: *The Preparation for Christianity Through the Gentile Religions, Through Judaism, The Apostolic Age, The Reformation, Ecce Homo, Reply to Modern Skepticism, The New Aristocracy*.

MANCHESTER, N. H., *First* has undertaken a canvass of the city with the purpose of extending to unchurched Protestants an invitation to the church of their choice. Fifty members of church and Endeavor Society are at work. The pastor is holding a series of meetings with groups of men in the hope of bringing those willing to consider their religious obligations to decision and public acknowledgment.

MONONA, IOWA.—The Ladies' Aid Society celebrated its 25th anniversary with a silver wedding, entertaining 200 friends, who left silver knives, forks, teaspoons and teacups; also \$45 in money.

NEWELL, IOWA.—Congregationalists have engaged in efforts for civic and social good of the village. Result: One man long a liquor seller convicted and permanently enjoined; also \$430 raised for the nucleus of a public library.

NEWTONVILLE, MASS., *Central* is to unite with the Methodist, Episcopal and Universalist churches in the publication of a church paper.

PENACOOK, N. H.—A religious census has just been

Continued on page 915.

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## Life and Work of the Churches

(Continued from page 914.)

## Record of the Week

taken. Methodists, Baptists, Congregationalists have been active in this movement, and a reflex influence upon the different churches is apparent. Last communion 10 were received into our fellowship. The Men's Club, recently organized, besides strengthening the church, is considering the educational interests of the community.

**SAN ANTONIO, CUBA.**—A new station has been opened at a place 22 miles to the west of Havana. Rev. C. S. Venton, a native helper, is in charge.

**SHENANDOAH, IO.**—A new pipe organ, the first in the city, was recently purchased at \$1,200 without a debt. A Pilgrim Bible Class of 30 members is studying the Founding of the Christian Church, under the American Institute of Sacred Literature.

**SPENCER, MASS.**, received last month 22 members, 18 on confession, making the number 404, the largest in its history. The pastor's health is so far improved that he has dispensed with the service of an assistant. The Men's League sustains a high grade lecture course and a monthly social, to which members invite friends and are addressed on current topics.

**SYRACUSE, N. Y.**, South Avenue has had an exhibit of missionary curios, with representatives of the various missions presiding at the booths to explain them.

**TAUNTON, MASS.**, Winslow is occupying its third building. Its second, recently sold to the Y. M. C. A., was burned Dec. 5. The building was endeared to thousands from its hallowed associations, especially with the long and useful ministry of Dr. Mortimer Blake. Professor Parks preached its dedication sermon in 1853.

**TROY, N. H.**, has improved its house of worship at an expense of nearly \$6,000. The auditorium has been enlarged to receive a new pipe organ, and eight handsome memorial windows have been inserted. The building was rededicated free of debt, Dec. 5, with a sermon by Dr. W. T. McElveen.

**VICTORIA, ILL.**, has remodeled its house of worship and the parsonage.

**WESTBORO, MASS.**—The late Jonas A. Stone left \$1,000 by will, the interest to go toward defraying church expenses.

**WESTERLY, R. I.**, has established a branch Sunday school in an adjacent town to provide for about 100 children.

**WESTERN PARK, KAN.**—A ten days' evangelistic campaign was recently held with encouraging results, 11 uniting with the church, Dec. 2, nine on confession.

**YORK, NEB.**—The young people are forming a missionary class. They will study China, using Mr. Beach's Dawn on the Hills of Tong as a text-book.

## The Church Prayer Meeting

Topic, Dec. 16-22. What Is True Christian Aggressiveness? Matt. 28: 18-20; Acts 4: 18-20; 2 Cor. 12: 9-15.

Not the mere proselyting spirit. But the effort to impress the beauty and value of genuine religion.

[For prayer meeting editorial see page 892.]

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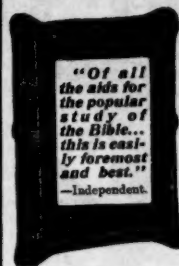
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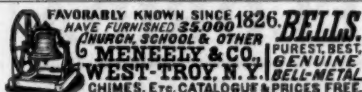
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## Accessions to the Churches

| CALIFORNIA            | Conf. Tot.             | NEW YORK             | Conf. Tot. |
|-----------------------|------------------------|----------------------|------------|
| Berkeley, First,      | — 6                    | Carthage,            | 2 6        |
| North,                | 2 4                    | Savannah,            | 1 6        |
| Claremont,            | 2 15                   |                      |            |
| Palo Alto,            | — 40                   | NORTH DAKOTA         |            |
| Pasadena, First,      | — 6                    | Cooperstown,         | — 11       |
| Perris,               | 3 7                    | Elbowoods,           | 2 3        |
| Redlands,             | 1 7                    | Michigan City,       | — 6        |
| San Francisco, First, | 1 10                   | Walshpton,           | — 8        |
| MARSAHURETTS          |                        | OHIO                 |            |
| Auburndale,           | 4 5                    | Cleveland, East,     | — 5        |
| Brookton, Porter,     | 1 3                    | Lakeview,            | 20 60      |
| Chesterfield,         | 2 4                    | Park,                | 3 5        |
| Fall River, Broadway, | 2 4                    | Marietta, First,     | 16 22      |
| Lawrence, Riverside,  | 9 9                    | Springfield, Lagonda | — 4        |
| Lowell, Highland,     | 6 6                    | Ave.,                | —          |
| Newburyport, Belle-   | — 9                    | OREGON               |            |
| ville,                | — 9                    | Beaverton,           | 2 7        |
| Randolph,             | 18 22                  | Oregon City,         | 9 15       |
| Spencer,              | — 9                    | VERMONT              |            |
| Sunderland,           | — 9                    | Bellows Falls,       | 5 12       |
| Worcester, Old South, | 3 10                   | Lyndonville,         | — 6        |
|                       |                        | Sheldon,             | 12 13      |
| MICHIGAN              |                        | OTHER CHURCHES       |            |
| Bedford,              | 23 25                  | Clinton, Ct.,        | 6 14       |
| Chelsea,              | 11 15                  | Furnessville, Ind.,  | — 18       |
| Manistee,             | 6 8                    | Houghton, S. D.,     | — 12       |
| MINNESOTA             |                        | Mitchellville, Io.,  | 9 13       |
| Alexandria,           | 5 5                    | Newtown, Ill.,       | 23 26      |
| Austin,               | 4 14                   | Pawnee, Okl. (out-   | — 25       |
| Falmont,              | 6 6                    | station),            | —          |
| Minneapolis, First,   | 6 23                   | Penacook, N. H.,     | 1 10       |
| Fremont Ave.,         | 4 11                   | Philadelphia, Pa.,   | 1 16       |
| NEBRASKA              |                        | Central,             | —          |
| Arberville,           | 1 5                    | Tekoa, Wn.,          | 3 4        |
| Neligh,               | 4 11                   | Union, Me.,          | 7 7        |
| Omaha, First,         | 1 6                    | Western Park, Kan.,  | 9 11       |
| Stanton,              | 27 40                  | Churches with less   | —          |
|                       |                        | than three,          | 14 22      |
|                       | Conf., 299; Tot., 716. |                      |            |

Total since Jan. 1: Conf., 7,147; Tot., 16,873.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 17, 10 A.M. Speaker, Prof. Leon Vincent. Subject, James Russell Lowell.

STATE OF N. E. MEETINGS  
New Mexico, Santa Fe, Dec. 29-31  
Vermont, Burlington, Dec. 31-Jan. 2

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## Prayer Meeting Topics, 1901 \*

This is the list of prayer meeting topics which will be used in hundreds of churches throughout the country during the coming year. The same list, with sub-topics and Scripture references, appears in *The Congregationalist Handbook*, just issued. We call special attention to the alternate topic for the first week of the month. This is of a missionary character and the twelve furnished during the year provide an admirable basis for the monthly concert or any series of missionary meetings.

January 6-12. WEEK OF PRAYER TOPICS.  
January 13-19. NEGLECTED DUTIES.  
Missionary Topic: Missionary Tasks of the New Century.

January 20-26. THE DIVINE CALL.  
January 27-February 2. HOW TO BELONG TO THE KINGDOM OF HEAVEN.

February 3-9. RIGHT CONCEPTIONS OF GOD.  
Missionary Topic: India after the Famine.

February 10-16. GOD'S MESSAGE TO YOU.  
February 17-23. FIXING THE HEART ON GOD.

February 24-March 2. DIVINE SEED IN HUMAN SOIL.

March 3-9. THE CHIEF PENALTY OF SIN.

Missionary Topic: The Martyr Mission.

March 10-16. BIBLICAL EXAMPLES OF PENITENCE.

March 17-23. THE MEANING OF DELIVERANCE FROM SIN.

March 24-30. THE DOMINION OF RIGHTEOUSNESS.

March 31-April 6. CHRIST'S DEATH AND THE DIVINE LAW.

April 7-13. THE GLORIFICATION OF THE BODY.

Missionary Topic: The Retarded Peoples.

April 14-20. WHY IS FAITH VITAL TO PIETY?

April 21-27. THE HOLY SPIRIT THE INDWELLING GOD.

April 28-May 4. THE SPIRITUALITY OF TRUE WORSHIP.

May 5-11. THE PROGRESS OF CHRISTIAN CHARACTER.

Missionary Topic: The Problems of South Africa.

May 12-18. WHY DID CHRIST ESTABLISH THE CHURCH?

May 19-25. PRACTICING THE MINOR VIRTUES.

May 26-June 1. IMITATION THE BEST COMMEMORATION.

June 2-8. REALIZING OUR VISIONS OF TRUTH.

Missionary Topic: The Expansion of Home Missions.

June 9-15. CRUMBLING CHARACTERS.

June 16-22. THE CHIEF MEANINGS OF MIRACLES.

June 23-29. CULTURE AND RELIGION.

June 30-July 6. CITIZENSHIP ON EARTH AND IN HEAVEN.

July 7-13. CROSS CURRENTS IN THE CHRISTIAN LIFE.

Missionary Topic: Rebuilding in Asia Minor.

July 14-20. THROUGH THE BODY TO THE SOUL.

July 21-27. GOD'S OUT-OF-DOOR TEMPLES.

July 28-August 3. ARE YOU PRAYING IN VAIN?

August 4-10. CHRIST'S TEACHING ABOUT THE OLD TESTAMENT.

Missionary Topic: Our Southern Neighbors.

August 11-17. VACATION DISCIPLESHIP.

August 18-24. HOW TO CULTIVATE REVERENCE.

August 25-31. THE EVILS OF RELIGIOUS CONTROVERSY.

September 1-7. TO EVERY ONE HIS WORK FOR CHRIST.

Missionary Topic: Home Mission Pioneers and Establishers.

September 8-14. PAUL, THE CHRISTIAN REVOLUTIONIST.

September 15-21. THE REBUKES OF JESUS.

September 22-28. WHAT CAN CHURCHES LEARN FROM THE WORLD?

September 29-October 5. LIGHT IN DARK PLACES.

October 6-12. THE JOY OF CONTENTMENT.

Missionary Topic: South China and the Chinese in America.

October 13-19. IS YOUR READING HELPING YOUR PIETY?

October 20-26. THE CHRISTIAN AND PUBLIC SENTIMENT.

October 27-November 2. THE KINGSHIP OF CHRIST.

November 3-9. TELLING ALL TO CHRIST.

Missionary Topic: Educational Work of the Churches.

November 10-16. ARE YOU A TRUE FRIEND?

November 17-23. YOUR MONEY AND YOUR SOUL.

November 24-30. THE THANKSGIVING THAT COUNTS.

December 1-7. WHAT IS TRUE CATHOLICITY?

Missionary Topic: The New Power in the East.

December 8-14. MASTERS AND SERVANTS IN CHRIST.

December 15-21. GOOD HOMES AND BAD HABITS.

December 22-28. HOW WOULD JESUS KEEP CHRISTMAS?

December 29-January 4, 1902. STEPPING STONES FOR THE FUTURE.

\* Copyright, 1900. W. L. Greene & Co.

WASHINGTON TOURS, \$23.—Personally conducted tours via Pennsylvania Railroad will leave Boston Jan. 14 and 28, Feb. 11 and 25, March 11 and 25 and April 8 and 22. Preliminary circular of D. N. Bell, tourist agent, 205 Washington Street, Boston.

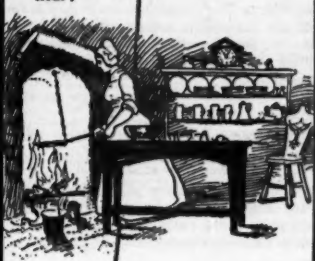
KEEP yourself strong and you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure as no other medicine can do. It tones the stomach, creates an appetite and invigorates the whole system. You will be wise to begin taking it now, for it will keep you strong and well.

HOOD'S PILLS are non-irritating. Price 25 cents.

# H-O

## THE PANCAKE BELL

A custom prevailed in Norwich, England, from time immemorial for all apprentices whose indentures terminated before the return of Shrove Tuesday, to assemble in the church at eleven o'clock and in turn toll the town bell for an hour:



At the sound of which, all the housewives in the Parish commenced frying pancakes.



The sexton present received a small fee from each lad.

This was long ago, but housewives still fry pancakes—people still eat them and call for more—if they are made from the H-O Co.'s Buckwheat Flour, or its Pancake Flour, which is a combination of rice, wheat flour, corn and leavening.

## CLOSET AND ALTAR

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

\$1.00 postpaid **The Congregationalist**, Boston, Mass.

## The Congregationalist's Indian Famine Relief Fund

Send all contributions to *Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."*

|  |                     |
|--|---------------------|
| Friend, —, N. Y.                                 | \$5.                |
| Additional by H. K. Edson, Grinnell, Io.         | 1.                  |
| Two Aged Friends,                                | 2.                  |
| Anonymous,                                       | 20.                 |
| Union Y. P. S. C. E., No. Guilford, N. Y.        | 2.20                |
| Mrs. A. L. Hopkins, Burlington, Vt.              | 5.                  |
| Club of Girls, Summit, N. J.                     | 50.                 |
| Genevieve Lyman, Seattle, Wa.                    | 1.50                |
| Mildred Abrams,                                  | 1.                  |
| Jun. C. E. Soc., 1st Cong. Ch., Springfield, Vt. | 5.                  |
| Ladies, Westminster Cong. Ch., Spokane, Wa.      | 5.                  |
| Thro' Rev. J. M. Lydgate, Lihue, Kauai,          | 22.50               |
| <i>The Advance,</i>                              | 1.50                |
| Miss L. E. Goodwin, Mason, N. H.,                | 2.                  |
| G'd,   | 1.                  |
| T. J. Stallan, Whitneyville, Ct.                 | 1.                  |
| W. G.  | 5.                  |
| Rev. Johann Lich, Sioux Falls, S. D.,            | 1.                  |
| Two Friends, Windsor, Vt.                        | 2.                  |
| 1st Cong. S. S., Kindergarten, No. Brookfield,   | 1.                  |
| Total,   | \$113.70            |
| Previously Acknowledged,                         | 123,532.20          |
| <b>Grand Total,</b>                              | <b>\$123,645.90</b> |

## Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

|  |        |
|--|--------|
| Atlantic Monthly.....                      | \$3.25 |
| The Century Magazine.....                  | 3.60   |
| St. Nicholas.....                          | 2.60   |
| Scribner's Magazine.....                   | 2.85   |
| Harper's Magazine.....                     | 3.25   |
| Harper's Weekly.....                       | 3.25   |
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| The Pilgrim Teacher (new subscribers)..... | .25    |

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

Sixto Lopez, the Filipino patriot now in this country, says that if the Catholics of America desire to see the success of Protestant missionary enterprise in the Philippines they could not adopt a better plan than that of endeavoring to reinstate the monks in their former condition.

COMBINING the useful with the ornamental in appreciable Christmas gifts, the advertisement of Jones, McDuffee & Stratton is suggestive of things adapted to the home life. Their seven floors are interesting to lovers of the ceramic art, and to those who like to combine utility with beauty in their Christmas giving.

PENNSYLVANIA RAILROAD TOURS.—The Pennsylvania Railroad Company announces the following personally-conducted tours for the season of 1900 and 1901. California: A thirty-seven-day tour will leave Boston Feb. 13. The party will travel over the entire route by the "Golden Gate Special," the finest train that crosses the continent. Rate, \$455. Florida: Tours to Jacksonville will leave Boston Feb. 4 and 18, and March 4. Rate, \$65. Washington: Eight tours will leave Boston Jan. 14 and 28, Feb. 11 and 25, March 11 and 25, April 8 and 22. Rate, \$23. Old Point Comfort, Richmond and Washington: Five tours will leave New York Feb. 9, March 2 and 23, April 6 and 27. Rate, \$34. Detailed itineraries will be issued shortly, and may be obtained of D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

## Cabinets of Stationery

make most acceptable

## CHRISTMAS GIFTS

We have many styles from  
**25c. to \$2.50**

SEND FOR HOLIDAY CATALOGUE

**WARD'S STATIONERS**  
49 Franklin St.

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JORDAN, MARSH & CO

## Ready—Is the Word

We've made preparations for the Christmas season as only one house in New England knows how—on a great, grand, big scale—have searched the whole world for things that would make desirable, practical and serviceable gifts—also entered

## SANTA CLAUS' WONDERLAND

and purchased lavishly of articles that will amuse the hearts of young and old—we're now ready, and show the most

## Complete Stock of Christmas Goods

in New England—can't mention everything—let it suffice that we can please all your wants—also, if you're undecided as to what to give, a visit will help solve the knotty question. We make particular mention of our grand display of Books—Toys—Games—Dolls—Handkerchiefs and all other thoroughly Christmas articles.

## Gentlemen Wishing to Give Gloves as a Present To a Lady—Read the Following

Instead of purchasing the Gloves, as before, you buy a Glove Certificate at our Glove Counter, on the street floor, the amount of the sale being entered on the stub—You present the certificate to your friend, which entitles bearer to select a pair of Gloves at the price the stub calls for—In this way the lady is enabled to make her own selections and be properly fitted.

## JORDAN, MARSH & CO

*Spencerian*  
*Steel Pens.*

### THE STANDARD AMERICAN BRAND

Established nearly 50 years ago.  
Improved patterns for every style of writing.  
Sample box 15 pens by mail 10 cents.

Ask for 15 assorted pens in box.  
SPENCERIAN PEN CO., 349 Broadway, New York

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE post office address of Rev. L. W. Morey is 196 Salem Street, Malden, Mass.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

An Armenian young man wants to work in a Christian family. Address H. K. Santikian, 34 Fairmont Ave., Cambridgeport, Mass.

Companion. A lady, active member of the Congregational church for years, would like a position as companion or amanuensis in a Christian home. Home more of an object than large salary. Reference. Address R. H., care *The Congregationalist*.

Florida Highlands. Winter home for sale. Modern seven room house, wide veranda on all sides, driven well, extra water overlooking lake, near churches, hotel, bank, etc. Also 10 acre farm for \$250. House on farm insured for \$300. Also lake front \$50. G. E. Partridge, Avon Park, Fla.

Have you heard Wilkey of New Hampshire? His word-picture-story-talk, entitled "Just Our Folks," is the Old Homestead of the lecture platform. Already delivered in six states. Reasonable terms. Satisfaction guaranteed. "Smiles woven with truth—pathos without gloom." John Erastus Wilkey, New Boston, N. H.





## In and Around Boston

### Dr. Smyth's Lectures

Another Congregational minister is to follow Dr. Gordon in the Lowell Institute courses this winter. Twelve lectures with the general caption, *Through a Century's Science to Faith*, will be delivered by Rev. Newman Smyth, D. D., of New Haven, beginning Monday, Dec. 17.

### An Interpretative Reading

A unique and profitable exercise took the place of an address at the Ministers' Meeting in Pilgrim Hall Monday morning. Taking a central theme, *The Economic Teachings of the Prophets*, Miss Helen M. Cole gave illustrative readings from the Old Testament with fine enunciation and excellent interpretation. She has given private instruction to many clergymen in Boston and vicinity, besides frequent lectures before women's clubs.

### An Appeal to Medical Students

Students in and about Boston have been much interested lately in the appeal for China made by Dr. F. Howard Taylor. He is a returned English missionary, son of the founder of the China Inland Mission, and his name is well known and highly respected in medical circles. He spoke principally to medical students, his object being to win recruits for the China missions, which are in great need of physicians. He laid emphasis on the influence of a physician among ignorant people. For ten years in China Dr. Taylor was the only one for 15,000,000 people, so that he knows whereof he speaks. He won the eager attention of the medical students of Harvard, Tufts and Boston University. To the students of the Institute of Technology, of the Harvard academic department, and to a large mass meeting of over 500, he made a direct missionary appeal. He succeeded in rousing much enthusiasm among Harvard students not in the least interested in medical matters. Dr. Taylor has been successful in Baltimore, Cleveland and Philadelphia, but he considers his stay in Boston especially profitable. The students were urged not to make any hasty decision, so that as yet no volunteers have been registered. Those who had charge of the meetings, however, are fully satisfied with the result. Dr. Taylor is now in New York city.

## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 7

Mrs. A. C. Thompson presided. Miss Child stated facts with reference to the North China missionaries on the week's calendar, and Miss Newton of Foochow gave Miss Garretson's latest word from that field. It sent a shiver through the audience to hear that in July the empress dowager sent an order to Foochow to kill all the foreigners. Two Chinese officials, foreseeing that the carrying out of such an order would bring gunboats to the scene of such disaster and would, moreover, prove a great detriment to the commercial interests of the empire, ventured, at the risk of their own lives, to change the order from "kill" to "protect," and so this wanton cruelty, with its train of sorrow, was averted. It was probably the rumor of some such order, not known in Foochow till later, which caused the destruction of property at Shaowu about that time. In Foochow not a hair of one's head has been harmed, and the work of the missionaries goes on. Even women are offering themselves for admission to the church, and these not simply from the lowest classes. Miss Newton said, with em-

phasis: "There is nothing in the way of your pushing the work in Foochow, except lack of men and women and money."

Mrs. Wilcox of W. B. M. I. gave illustrations of the heroism of missionaries who endured the trials of the siege at Peking and of some who suffered in the homeland in their anxiety for their beloved ones. Mrs. Judson Smith spoke of Mrs. Howard Taylor, formerly Miss Geraldine Guinness, who is now in Boston giving interesting accounts of the work of the China Inland Mission.

Mrs. Cole of Portland told how the hearts of the women there, made very sore by the loss of their beloved missionaries, Miss Morrill and Miss Gould, have gone out to Miss Flora Hartt, whom they have adopted and sent with a hearty Godspeed to India, and how they have all been helped by Mrs. Gould's cheerful courage and faith.

It is ever my thought that the most God-fearing man should be the most blithe man.—*Thomas Carlyle.*

# China and Glass

## SUGGESTIVE ITEMS FOR CHRISTMAS MEMENTOS

Our current importations add the newest shapes and decorations of the following, which may be seen in our several departments, and may be purchased now for delivery at date desired:

**China Dessert Plates.** An extensive exhibit from \$5.00 per dozen to \$300.00. Mintons, Wedgwood, Cauldon, Doulton, Haviland, Royal Worcester, to be seen in art pottery rooms, third floor.

**Dinner Sets.** The largest, most valuable and comprehensive exhibit ever shown by us. Low cost, comprising all values, from the cottage set through the medium values to the most expensive designs, in sets or parts of sets as required.

**Rich Entree Sets.** Superb designs, the newest from the famous potteries, from \$25.00 to the costly decorations.

**Flower Vases of China and glass.** All values and sizes. Almost endless variety. \$1.00 to \$100.00 pair.

**Jardinières and Pedestals,** with or without, from the small and medium to the large and very large, for halls and bay windows, including the English, German and genuine old blue Nankin and Fitzhugh.

**China Bedroom Sets,** new shapes and designs, including the small size Children's Sets, adapted to modern bedrooms, Draperies, etc.

**Punch and Lemonade Bowls.** Mintons, Doulton. The old blue Canton and the green and gold Chinese China, all sizes and values.

**Chocolate Pots and Chocolate Sets;** also Cocoa Pots; also new designs of After Dinner Coffee Sets. The pot and six cups and saucers on tray, \$20.00 up.

**Blue Delft Plaques,** beautiful underglaze Paintings of charming subjects.

**Handsome Pitchers** for table use or side-board decoration, all sizes and values. More than six hundred kinds to choose from. Up to \$10.00 each. Some with quaint mottoes.

**China Hall Seats,** also fine Pedestals for Jardinières, genuine old blue Nankin, the Canton medallion and Mintons.

**Vienna Hoek Glasses,** rich color and gilt. Also Creme de Menthe Glasses.

**Cologne Bottles.** Rich cut crystal; also etched; also rich cut in Vienna colors. \$3.00 to \$8.00.

**Candlesticks,** and Candelabra of China and Faience for the dinner table or chamber mantelpieces.

**Phenomenon Glass,** rare and beautiful colors. Choice specimens, \$3.00 to \$15.00 each.

**Handsome Lamps** (Gallery floor). Extensive exhibit, all values, some of which are marked down one-third off lowest prices ever sold to close. An opportunity for a genuine bargain.

**Historical Plates.** Wedgwood old blue, new subjects just landed. The Congressional Library, the White House, the Lee-Custis House, Arlington Heights, Bunker Hill, Longfellow House, Cambridge, House of the Seven Gables, Salem, The Birth of the American Flag, and The Spirit of '76, completing a series of 45 subjects.

**Rich Cut Crystal Glass,** the finest American, equal to the best English and French designs.

**Tobacco Jars.** Doulton and Wedgwood. Also Cigar Jars for gentlemen.

**German Beer Steins,** new designs, large variety of sizes and decorations, some with German mottoes.

INSPECTION INVITED.

## Jones, McDuffee & Stratton Co.

China, Glass and Lamp Merchants  
(SEVEN FLOORS),

120 FRANKLIN (Cor. Federal).

N. B.—Bargain Tables, 25c., 50c., \$1.00, on Glass Dept. Floor.  
\$2, \$3 and \$5 on 3d Floor.

### For Impaired Vitality

#### Take Horsford's Acid Phosphate.

HALF a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

## The Business Outlook

A reduced volume of wholesale business is being done, and a quieter tone is to be noted in general trade. This is not unusual at this season of the year, but is partially offset by an increased demand at retail and for holiday distribution. Weather conditions still continue unfavorable, particularly as regards winter weight goods. Better reports, however, are coming from the Northwest than for some weeks past. As regards Southern trade advices, they are good. The most unfavorable section seems to be the East, where retail trade is backward owing to weather conditions, as before mentioned.

In the textile markets business is quiet, pending the opening of the spring season. Wool and woollens are moving only slowly. Cotton is irregular, pending the publication of the next Government crop report, which is expected to approximate 9,750,000 bales. It may be stated here that the high cost of raw cotton has not yet been equaled by advance in manufactured goods.

A noteworthy feature of this week, however, was the taking of a large lot of brown cotton for export to China. The higher trend of values in November has been duplicated the first week of December, and cereals which have been draggy for some time have led the advance, although not all of it was maintained.

Railroad earnings continue to show up very well, comparing favorably with last year's exceptional returns. Bank clearings, swelled by the enormous international payments, are the heaviest ever recorded. Finished products monopolize the activity in the iron and steel trades. The rail market is active and prices firm. The shoe trade is cheerful, and Eastern manufacturers report jobbers steady buyers at the advance made some weeks ago. Leather is firm and hides easier.

The speculative markets have been weak for some days past, but it is not unnatural during the month of December, when stock taking and the general adjustment of financial affairs is the order of the day. A renewal of the boom is expected immediately after January disbursements are completed.

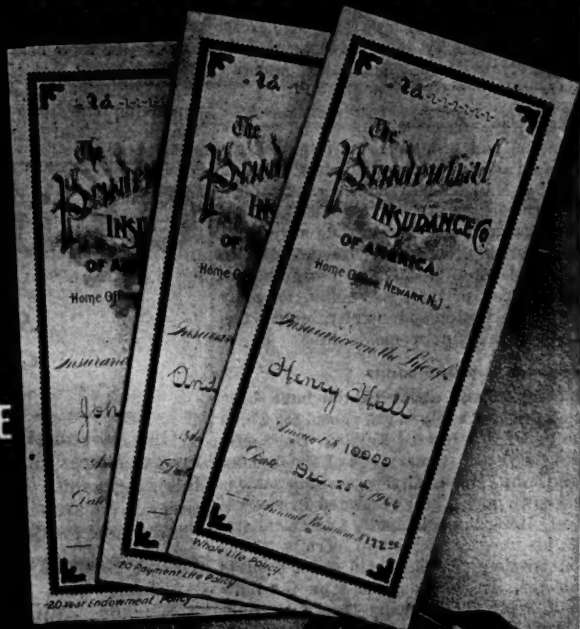
CHEMICAL analyses by the most eminent physicians and the actual experience of thousands of mothers have coincided in proving that Mellin's Food fulfills absolutely the requirements of an infant's diet.

REMARKABLE CARVING.—Very seldom is any such wood-carving seen on furniture as that which is depicted in another column of this paper in the picture of the carved Morris chair now on sale at the Paine warehouses on Canal Street. Two satyrs' heads nearly a foot in height are chiseled with wonderful vigor and with lifelike accuracy. It is well worth seeing as one of the examples of the high state of perfection to which wood-carving is being brought.

A HIGH-CLASS ORIENTAL TOUR.—Messrs. Raymond & Whitcomb announce a particularly attractive trip to Oriental lands. Sailing from New York Jan. 22, the party will make a round of Mediterranean ports. Nearly three weeks in Egypt, with a two weeks' voyage up the Nile to the First Cataract and back. Palestine, Syria, Turkey and Greece are also included; three weeks in Italy, spending Easter week in the Eternal City. From Milan over the famous St. Gothard Pass, through Switzerland and Wurtemberg to Paris; here a delightful sojourn will be made at the Grand Hotel, which is located near the Grand Opera House, with visits to Fontainebleau, its chateau and forest, Versailles, St. Cloud and St. Germain; a week in London, and a round of travel through rural England will follow. The traveler may then return to New York in June, or, if he desires, spend a longer time in Europe, returning at his leisure, the steamer tickets being good to come back any time within a year. Messrs. Raymond & Whitcomb's foreign tours are famed as embodying the best sight-seeing facilities attainable, and the tour now announced is one of the best the firm has ever planned. It offers a splendid opportunity to visit Egypt, the Nile, the land of the Bible, etc., and combining Holy Week at Rome. A special circular will be sent free to any address by Raymond & Whitcomb, 296 Washington Street, Boston.

## THE BEST CHRISTMAS PRESENT

IS A  
POLICY  
OF  
LIFE  
INSURANCE



Insurance Policies for

\$100,000 to \$15,000  
Premiums payable  
Yearly, Half Yearly,  
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PRUDENTIAL  
HAS THE  
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## THE PRUDENTIAL

COMPANY OF AMERICA

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## E. H. Rollins & Sons Public Securities

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DENVER and SAN FRANCISCO

## New Cotton Mill

nearly completed, in the best cotton district in the South. Only 250 more shares for sale.

## Large Dividends Assured.

Unusually safe and profitable investment. Southern mills rapidly monopolizing the business. For references and particulars address

C. H. POND, Pres., Moorhead, Miss.

## 6% NET FIRST GOLD MORTGAGES

on improved Red River Valley Farms. Loans to actual settlers only. 18 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$200,000 invested. None but SAFE, PROMPT PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent,  
308 Century Building, Minneapolis, Minn.

## DEFAULTED MORTGAGES

## AND WESTERN LANDS BOUGHT FOR CASH.

Kansas, Nebraska and Dakota properties preferred. Correspondence solicited.

S. K. HUMPHREY,  
640 Exchange Bldg., Boston, Mass.

6% per annum clear of taxes or other expense; every dollar secured by  
**FIRST FARM MORTGAGES**  
worth three times the amount of the loan. Guaranteed titles; personal examination of all securities. 17 years' successful experience without the loss of a dollar to our clients. Write for particulars and list of loans.

E. J. LANDER & CO. (Est. 1883), Grand Forks, N. D.

## MONEY WANTED FOR INVESTMENT

I offer gilt-edged Minnesota farm and village loans, yielding 5 to 5 1/2 per cent. interest per annum net to investor. Correspondence and closest investigation invited. LEWIS S. SPOONER, Attorney at Law, Spooner Block, MORRIS, MINN.

## SAFE PAYING INVESTMENTS

FOR ANY SUM; in Real Estate; Gold Mortgages; Tax Certificates or Mining Shares. For particulars, address  
FIDELITY INVESTMENT CO., Tacoma, Wash.

## CLOSET AND ALTAR

## Meditations and Prayers

for personal and family use  
at The Quiet Hour.

\$1.00 postpaid The Congregationalist

Boston, Mass.



## Our Readers' Forum

## Who May Wear the Gown

There appeared on the cover page of a recent issue of *The Congregationalist* the picture of a young minister who had just been installed as pastor over one of the older churches of our order in Connecticut. So far as my memory serves this is the first instance where a Congregational minister not possessing the doctor's degree has been presented to your readers wearing a gown. May I inquire if this is an indication of a coming general usage in our pulpits? Is there any authority, other than personal preference, for the gown on a

minister not a doctor of divinity in a Congregational pulpit? If so, where? G. C. D.

[The minister here referred to is the pastor of the First Church, Hartford. If our correspondent will turn to the cover page of this issue he will see a memorial window of the same church in which the first pastor, Thomas Hooker, who was not a doctor of divinity, is wearing the gown. Rev. John Davenport, who appears in a window in a New Haven church, also wore the gown, as was the common custom among the ministers who founded Congregational churches in New England. Other public speakers who were not ministers have followed the same custom. Daniel Webster wore one when he delivered his oration on Adams and Jefferson. The hood with the gown indicates the doctor's degree in the colors of the college which conferred it.—EDITORS.]

## A BACKWARD CHILD

In a child that is backward in teething, look out for rickets. You can prevent any serious consequences by promptness.

The cause is poor nutrition, imperfect digestion of food, wrong food, poor food, bad air, low life.

You must stop it. Give Scott's emulsion of cod-liver oil to feed the bones. Now give him good food: the proper food for a child.

It is a short job, and not a difficult one.

We'll send you a little to try if you like.  
SCOTT & BOWNE, 409 Pearl street, New York.



## Hearing Restored

by the use of

## Wilson's Ear Drums

The only scientific sound conductors. Invisible, comfortable, efficient. They fit in the ear. Doctors recommend them. Thousands testify to their perfection and benefit derived.

Information and Book of letters from many users free.

WILSON EAR DRUM CO.,  
207 Trust Bldg., Louisville, Ky.

**BLANCARD'S**  
**PILLS & SYRUP**

—OF—  
**IODIDE OF IRON**  
for ANEMIA, POORNESS OF THE BLOOD,  
CONSTITUTIONAL WEAKNESS  
SCROFULA, Etc.  
None genuine unless signed "BLANCARD"  
ALL DRUGGISTS,  
E. FOUGERA & CO., N. Y. Agents for U. S.

## Divorce in the Episcopal Church

I have read your criticism of the proposed canons on marriage and divorce, which are just now so deeply interesting the Episcopal Church. We welcome all criticism which may help us to a wise and Christian solution of this difficult problem. In a special way we welcome criticism from the Congregationalists, who are so close to us in thought and ideals, in education and refinement.

Three characteristics should mark these canons. First, a high sense of his responsibility should be impressed upon the clergyman. He is not simply to take his fee and perform the ceremony. He is chosen both by his church and by his state as a man of sufficient judgment and discretion to see to it, so far as he can, that the laws of his state and the laws of the church, to say nothing of the laws of common decency, are not violated. This responsibility is too often overlooked as though it did not exist. I have frequently refused to marry a couple, and learned later that a neighboring pastor preferred the fee. The sanctity of marriage requires a certain responsibility on the part of the clergyman. He is not to be inquisitive, but, like any officer of the law, he has the right to the information which his responsibility requires. Hence the provisions of Canon 2.

Secondly, the characteristic which should mark the canons of any Christian organization on such a subject is loyalty to our blessed Lord. Whatever he said is right, because he said it. He has plainly taught that if a man tries to put away his wife, she does not cease to be his wife, and another marriage is therefore adultery [Matt. 19: 8, 9]. It is not, then, a question of policy. We cannot change the Master's rule without doubting the wisdom of the Master's word. That which is in accordance with the law of Christ will best sustain the sanctity of marriage; a law which violates his word is sure to degrade both the family and the nation.

Lastly, the canons must allow for Christian charity. There appears to be one exception to the Master's rule, but that exception is of doubtful manuscript authority. Whether doubtful or not, the innocent party to such a divorce is given the benefit of the doubt, and if he or she has married again no ecclesiastical penalty is inflicted. Other exceptions are allowed to suspend such penalty, but the greatest possible restriction is placed about them, both to protect the bishop who must assume the awful responsibility of allowing such an exception, and to give to the exception or dispensation a greater authority than that of a single individual.

But it may be asked, "If you admit that there can be this exception to the Master's rule, which allows the innocent party when married again to be admitted to the sacraments, why should you not allow that party to be married by a priest of the church?" The answer is, that it is one thing to allow to such a party the benefits of the church, be-

Continued on page 922.

**WORLD'S STANDARD**

THE WATCH WORD IS **Elgin**

**Elgin Watches**

measure the flight of time with an erring accuracy. Perfectly adapted to the rougher usage of the mechanic and the farmer as well as the gentler handling of the lady of fashion. They come in various sizes and patterns to suit everyone. Sold by Jewelers everywhere.

An Elgin Watch always has the word "Elgin" engraved on the works—fully guaranteed.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST

## Our Readers' Forum

(Continued from page 921.)

cause he may be innocent. It is another thing to assist him to do that which may be adultery.

We Christians must strive together to maintain the sanctity of marriage. By mutual criticism and advice we can aid each other in framing laws which shall best attain that end.

ROBERT CODMAN, JR., *Bishop of Maine.*

[This subject is further considered in our editorial columns.—EDITORS.]

## Our Visitor from Home

It is only fair to the constituency of the American Board to let it be known how useful was the late visit of Sec. James L. Barton, D. D., to the mission in Mexico. We have not been surfeited with such visits. Happily, or unhappily, there has been no occasion to send us a "deputation" for the purpose of defining our relations to the native brethren; and in eighteen years we have had with us just once a secretary who was in official correspondence with the foreign field, the beloved Dr. N. G. Clark, who in the year 1886, before railroads had become so widely extended, gathered a few missionaries in the city of Chihuahua for conference.

We have indeed received other representatives of the Board, whom we remember with grateful appreciation, and whose presence was most cheering and helpful. The value to us of their counsels here, and of their efforts in our behalf afterward, but serves to emphasize the point that official visits should be made with reasonable frequency. "But we trust our missionaries," has been said in reply to an appeal for more superintendence. It would be unfortunate, indeed, if we could not be trusted so far as our knowledge and experience may reach. But we are not perfectly wise, and so not beyond the need of help from others. If the work which has been intrusted to us is advancing in a satisfactory manner, we wish to have it known, in order that moral sympathy and pecuniary support may not be wanting. But if we are erring in judgment or administration we wish that, too, to be discovered, and if possible corrected, before serious loss shall have resulted. Either supposition supports the main contention—that provision should be made for more frequent visitation by the secretaries, and that each one of these ought to have the opportunity to become personally acquainted with the field and the workers under his immediate direction.

Dr. Barton's stay in this country was all too brief, yet it enabled him to make short visits to four of the six central stations occupied by our mission, to see a little of the work done by other denominations and to hold in Chihuahua a conference with all our missionaries excepting three ladies. His own experience on the foreign field had prepared him to understand at once certain conditions and perplexities which no amount of explanation could make perfectly clear to one acquainted solely with Christian work at home. His combined kindness of heart, shrewdness of judgment and sincerity of purpose drew us to him in loving confidence. His frankness in speech encouraged similar frankness on our part. The absence of anything like assumption of authority made us feel eager to avail ourselves of the presence of a wise and sympathetic coworker, to seek from him counsel in matters of vital importance to ourselves.

It strengthened our congregations to have one who represented so wide a constituency of the Lord's people bring to them Christian salutations from other lands and speak of the catholic fellowship in which they share by faith, but of which they know so little by personal experience.

We respectfully urge the adoption of some plan whereby the relations between the Board

and its several missions shall be made more intimate and personal, believing that in no other way can time and money be expended to so great advantage as in accomplishing this result.

JAMES D. EATON.

*Chihuahua, Mexico, Nov. 27.*

The world does not need so much to be informed as reminded.—*Hannah Moore.*

## Making Forefathers

*Views for the Twentieth Century*

Among the factors recognized as giving promise for the future of Congregationalism is a more careful training of the youth in our churches. The Forefathers and the Foremothers of the future are the young people of today. And the Church of the dawning century, and perhaps for many centuries, in its social and missionary life will be largely what they design it.

Forefathers must be made. And one agent in their making is the present day religious press, with its Christian interpretation of civic and educational movements. The wider reading of A JOURNAL OF RELIGION is needed. In Congregational homes there should be a paper that is Congregational in general character, but broad in its view of the Church's progress and sympathetically related to all Christian life.

If the Plymouth and Salem and Hartford Forefathers were living today, they would read such a paper from choice and necessity. The Forefathers of new eras are now entering upon the activities of Christian life and should read widely from current periodicals.

Therefore let them also con these latter day messages:

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Pastors and office bearers, with the entire membership, are represented now upon our subscription rolls. Young people in Congregational churches will best prepare themselves to be the Forefathers of the future by imitating the example of church leaders in the nineteenth century.

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The book offered above is identical in all respects with the \$1.00 edition published last year. One edition was sold. Another is now ready and we hope it is large enough to supply all demands before the Holidays. Orders will be filled in rotation.

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**The Progress of the Church.** Reported by REV. TEUNIS S. HAMLIN, D.D., REV. EDWARD ABBOTT, D.D., REV. O. P. GIFFORD, D.D., REV. D.D. THOMPSON, PROF. A. W. ANTHONY, and other representative men in different denominations.

**Robert E. Speer**, of the Presbyterian Foreign Board, writes on "THE TWENTIETH CENTURY CHRISTIAN, WHAT SHALL HE BE IN THOUGHT, HEART AND ACTION."

**Rev. Theodore T. Munger, D.D.** "LIFE AS IT APPEARS AT THREE-SCORE AND TEN," embodying the harvestings of his long public career.

**Rev. Frank W. Gunsaulus, D.D., Rev. Newell Dwight Hillis, D.D.** Articles on "THE SPIRITUAL NEEDS OF THE AGE; THE SITUATION, THE REMEDY."

**Prof. William N. Clarke.** Five articles, "THE PRIMARY CHRISTIAN EXPERIENCES."

**Rev. Nehemiah Boynton, D.D.** "MODERN COMPETITORS WITH THE PULPIT: SUNDAY NEWSPAPERS, SUNDAY SPORTS, SUNDAY VISITING."

**Prof. Henry C. King**, of Oberlin, will write upon "THE NEW EVANGELISM: THE NEED, THE METHOD, THE PROBABLE RESULTS."

**And Others.** Dr. Dunning's "Sunday School Lesson Expositions," H. A. Bridgman's "Y. P. S. C. E. Column," Floyd Tomkins, "Personal Christian Life," Two series: "Fathers' Responsibilities"; "Ministers' Wives," Presidents Harper, Faunce, and Dr. Bradford, "Message of the New Century," C. E. Jefferson, "The Minister's Correspondence," Margaret H. Welch, "Woman's Use of Money," Editorial Causerie "Peripatetic" and "Allen Chesterfield".

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